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ENGLANDS VVARNING BY GERMANIES VVOE:

OR,

An Historicall Narration, of the Originall, Progresse, Tenets, Names, and severall Sects of the *Anabaptists*, in *Germany*, and the Low Countries: Continued for about one hundred and twenty years, from *Anno* 1521. (which was the time of their first Rise,) untill these Dayes.

VVherin is set forth their severall Errors dangerous, and very destructive to the Peace both of Church and State: The way and manner of their spreading them: The many great Commotions: (yea, to the effusion of much blood,) which they occasioned in those parts, by their opposition to, and resistance of the Civill Magistrates; And what course was there taken for the suppressing them.

By FREDERICK SPANHEMIUS, *Doctor, and Professour of Divinity, in the University of* Leyden *in* Holland.

Felix quem faciunt aliena pericula cautum.

Published according to Order.

LONDON,
Printed by *John Dever* & *Robert Ibbitson*, for *John Bellamie*, at the three *Golden Lions* in *Corn-hill*, neere the *Royall Exchange*. 1646.

1534. The Jesuites are charged w^th Anabaptistrie by
Cap. 5. 6 their fellow Catholikes, binding themselues so by the vowe
Antichrist: of obedience to their Superiors, that they are disobedient
b:3. c.1. & disloyall to their Prince.

Anabaptists dreame y^t the Soule sleepeth till Doomes day,
& is in a state of insensibility like some creatures in
winter, insecta, till they be quickned & revived by the
heate of the Sun, so they tell they be raysed by the power of y^e Lord

Articuli erronei Anabaptistarum.

1. Omnem hominem habere Spiritum sanctum
2. Spiritum sanctum nihil aliud esse, quam nostras rationem & intelligentiam.
3. Omnem hominem credere.
4. Non esse inferos, aut condemnationem sed solum corpus damnari.
5. Omnem animam vitam aeternam possessuram
6. Deum naturae doceri nos illud, proximo facere quod ab illo nobis fieri velimus, & hanc voluntatem esse fidem.
7. Aduersus legem non peccari concupiscentijs, quatenus concupiscentijs voluntate non consentiremus.
8. Spiritum Sanctum non habentem nec peccatum habere, eo quod ratione careat, quam Spiritum sanctum vocant.

y^e Melchior Adam. de vit: Germ: Theolo: p. 132

See more w^th D^r Featly, Dipper dippt pag: 22. 23. &c.

Englands warning by Germanies Woe,

OR,

An Historicall Narration, of the Originall, Progresse, Tenets, Names, and severall Sects of the Anabaptists in Germany, and the low Countryes.

CHAP. I.

Of the Originall, or beginning of the Anabaptists.

PUrposing by the assistance of God, for the confirmation and vindication of the truth, to dispute against the *Anabaptists*: for the more full illustration of the matter I have taken in hand; I thought fit briefly to præmise these things. 1 *Of the Originall of these Sectaries.* 2 *Of their Progresse.* 3 *Of the divers Sects into which they are divided.* 4 *Of the Names by which they are commonly called.* 5 *Of their Heterodox opinions.* The Proem.

Concerning the first: namely, the Originall, or beginning of this sort of men, which are most commonly termed *Anabaptists*; Their first birth is challenged by the yeare of our Lord, 1521. when they began to appeare on the stage, and to enter into these parts of the Christian world. Those that are read to be the first, which helped the world to be delivered of this Sect; were *Nicholas Storch, Marcus Stubner*, and chiefly, one *Thomas Muntzer*, men borne in upper-Germany; *Whose pretence was piety, of a civill life in appearance; but their mindes greedy after innovations, ambitious of Honour, and made and fitted for ungodly enterprises.* To their designes a while joyned himselfe *Martinus Cellarius*, a Swede by Nation, disciple of *Capnion*, and one of *Melanchtoms* familiars; but who afterwards, both by his and *Luthers* admonition, repented; and together with his Sect cast of his Country name, taking unto him from thence-forth the name of *Borrhai*; under which name he was first placed in the profession of

Philosophy, and afterwards of Divinity, in the famous University of *Bazill*; where (besides his writings in Logicke and Mathematicks) by publishing Commentaries upon some Books of the old Testament, he commended himselfe unto the Church of God; untill at last being seized by the Pestilence, he there finished his life, in the Communion of the Orthodox Church, the yeare of our Lord. 1564.

Nicholas Storch, and *Marcus Stubner*, by divers practises indeavoured to draw the heedlesse people after them; this latter by the fame of his learning and a certaine dexterity he had in expounding the holy Scripture; the former (as being altogether unlearned,) by his popular eloquence, and report of inspirations, revelations and secret conferences with God; both by a great deale of jugling and divers frauds. These notwithstanding proceeded more warily and gently; but more violently and furiously *Thomas Muntzer*, under whose conduct brake forth that lamentable sedition of the Country-men, by which in the former age, upper-Germany was so grievously shaken, and with the same, the fruites of that new Gospell, where-with *Storch* and *Stubner* had possessed the mindes of the common people. The residue of both whose lives, and their ends, are uncertaine. Of *Muntzers* further enterprises comes now particularly to be spoken.

Some fanaticke spirits take occasion of making parties, and rending the Church of God, upon the words of *Luther*, in his Booke of Christian liberty, which is extant amongst his workes in the third Tome: and was first published in the yeare of our Lord, 1520. having read there, *that a Christian man is Lord of all things, and subject to none*: which words written by *Luther* that eminent servant of God in the best part, and largely expounded; and by a contrary aphorisme, (namely that the same was servant of all, and subject to all,) more fully declared; were wrested to an ill sense by men impatient both of their owne and others quietnesse: who upon that occasion, first privately, and afterward publiquely, began to speake evill of the Government of Princes unto the people; telling them of their exactions, and boasting the liberty purchased to all under the Kingdome of Christ; and making large complaints, not onely of the Tyranny of the Pope of Rome, but also of many faults still tolerated in the Church by the first reformers: and so shaking the two pillars of publique order, the dignity of the Magistrate, and the reverence of the sacred Ministery, and the authority of both. Thereupon consulted about

bout framing a new and more perfect Church, and concerning its new policy; and on this occasion thought of a new Baptisme to initiate the disciples thereof. But least the reverence of the Baptisme formerly received, should be any hinderance to their purpose; Childrens Baptisme was exclaimed against as vaine, yea, unlawfull, being conferred upon Infants, which were uncapable thereof; whereas this Sacrament ought to be administred to none but men growne, and who had the use of their will and reason. And that the zeale of this new Church, which these Doctors desired to raise out of the rubbish, might the more deeply enter into the mindes of the common people; they tooke speciall care to make great shew of piety themselves, and to presse the same upon others. Hence the ordinary subject of publique Sermons, and private Conventicles was. That wee must detest sinne, subdue the flesh, stirre up the spirit, exercise duties of charity, beare the Crosse of Christ, give our selves to fasting, bee plaine in apparell, moderate in dyet, compose the dressing of our bodyes to neglect, rather then ornament, and be sparing of speech. It cannot be said, how much the enemy of mankinde, by this slight transforming himselfe into an Angell of light, and hiding the depths of Satan, advanced his cause; and how much this meere out-side of godlinesse and holinesse made the mindes of men not evill addicted unto these new Evangelists.

The mindes of men being thus prepared; *Thomas Muntzer*, first Pastor of *Cygnea*, afterwards of *Alstet*, a Towne seated in the limits of *Thuringia* and *Saxony*, thinking he might now go on with his designes, hardned himselfe in his audacious wickednesse; yea, resolved in his minde to adventure on any mischiefe whatsoever. For when he observed the name of *Luther* to be famous every where, for restoring the Churches liberty, and all mens mindes to be inclined towards him: he thought he must by some notable enterprize get himselfe a name amongst all men likewise; and to this end was so bold, as to professe that he would restore the politicke or (as sometimes he used to call it) naturall liberty; and deliver subjects from their yoke, and Tyranny, so did this contemner of Gods ordinance stile the Government of Princes and Magistrates: But when he could not get *Luther* to joyne with him, nor prove his fact to be lawfull unto him, with whom he had often meetings thereabout, at *Wittenberg*: but on the contrary was rebuked by him, and earnestly admonished not to di-

sturbe the publique peace, yea, to submit to the order which God had ordained; he began to rise up, and thunder against *Luther* himselfe, crying out, that *Luther* was as much in fault as the Pope of Rome; that it was true, the worke of reformation was something furthered by him, but left still infected with much leaven; yea, that *Luther* was worse then the Pope, for that he had published onely a carnall Gospell. Neither left he to exclaime against the Tyranny of the Civill Magistrate to the utmost, nor to presse upon the common people, that all thiugs by nature were free and common; and that the yoke of Princes was as much to be cast off as the Popes of Rome: and seeing faire warning was not like to prevaile with them, but they would have both the goods and lives of their subjects to be tribute to their lusts; it was most just that every one seeke to recover that by force of Armes, which God would have to be common to all. The commons being stirred up by this Trumpet, and inticed with the seeming sweetnesse of a certaine new liberty, began every where to imbroyle themselves in dangerous mutinies. Neere the River *Acronius* uproares are made; in *Alsatia* & *Sweden*, Troops of factious persons gathered together, liberty is every where pretended, and all reverence and obedience due to Princes contemned, yea, altogether cast off.

Chap. II.

Of the progresse or increase of the Anabaptists.

When Sathan had by this meanes indeavoured not onely to make Schismes in the reviving Church, and to cast dust in her face; but likewise to render the reformation of the Temple of the Lord odious to the powers of the world; as if thereby the just authourity of Princes over their subjects was abrogated; and the new preaching of the Gospell, led onely to faction and sedition; it cannot be expressed into how much hatred the most holy worke of Reformation was brought, with those men which were still addicted to their former superstition; For these tumults were not onely imputed to their true Authours, a few leaders of factious persons; but likewise began to be layd to the charge of the Gospell it selfe, and all the Teachers thereof. And that so much the more, because these new Patriarkes of the *Anabaptists*, had afore-time beene familiar with those,

thoſe, whoſe ſervice the Lord had uſed in the Reformation of his houſe; and for that they boaſted, *Luther* was of the ſame minde with them. Hereunto adde, that the multitude ſtirred up by them, would ſeeme that they minded to ſticke to the Goſpell, and cleave to the Scripture onely: and would maintaine the liberty of their conſciences by the ſword. But thoſe worthies, which had given ſufficient proofe to the Church, of their fidelity and integrity in repairing the Temple of God; that they might wipe off the blot which was caſt aſwell upon themſelves, as the Goſpell; they thought fit by writing, to defend both their owne, and the cauſe of the Church of God; which amongſt the reſt, was ſtoutly performed by *Luther*, *Melanchton*, *Zuinglius*, *Bullinger*, *Menius*, *Regius* and others, who ſharpely inveighed againſt ſedition, and ſeditious perſons; admoniſhing rebellious ſubjects out of the word of God, of their duties towards the higher powers: reproving thoſe turbulent Preachers, and exhorting all to quietneſſe, and due reverence towards Princes: and left nothing undone, which they thought might ſerve to abate the violence of thoſe men, which with inraged mindes runne headlong unto all ungodlineſſe and miſchiefe. Chiefly *Luther*, being more vehement againſt them, contented not himſelfe with exhortatory writings alone, but likewiſe ſet forth ſharpe Invectives againſt the unruly: and by a ſpeciall Booke publiſhed againſt thoſe Countrey Robbers and Murtherers, himſelfe denounced warre againſt them; exhorting Princes by force of Armes, to reſtraine the courſe of theſe Robberies, and compell them to be quiet, which would not be perſwaded to it.

Theſe new Doctors, *Munzer* and his confederates, being rather made fiercer then milder by theſe admonitions, turmoyle ſtill more and more, crying out, that *Luther* and thoſe of his party, ſavoured nothing but the fleſh: vaunting indeed, that they have cut off ſome of the leaves of Antichriſt; but the tree and the rootes remained ſtill untouched; which muſt alſo be cut downe, and which cut downe they would. And ſeeing they could finde nothing in the written word of God, to defend their errours, and the tumults which they raiſed, they flye to new devices, to maintaine themſelves and their madneſſe, by boaſting of revelations, inſpirations; and alwayes inculcate to the inconſiderate multitude inclined unto them, *that man muſt live by every Word which proceedeth out of the mouth of God*, and therefore muſt

not

not seeke to be wise onely out of books and writings, but endeavour according to the prescript of the Apostle, *that they might all Prophecy.* Hereupon every Fish-monger begins to boast of the Spirit, feign revelations after the example of *Storch* and *Muntzer*, to counterfeit inspirations: the Pulpit is open to every Cobler or Tinker; and what goodly dotage soever the method of deceit had dictated to any, without and contrary to the written word, was thrust upon men for the word of God; scoffed at the publique Sermons of the reformed, inveighed against the Lutherane faith, as being void of good workes: some of their doctrines and mysteries they would not reveale, except to those, who gave themselves to minister about their holy things; others like the *cuttell fish*, they cast their blackness about, that they might not be thorowly discerned; by strange arts, lurked in Houses and Families, gathering their conventicles in secret corners: professe that they were sent chiefly to the needy, and those of meane condition; and by all kinde of craft and subtilty, seek to possesse and bewitch the mindes of credulous men.

Having once opened a wide gate to errour, by enthusiasmes; all monstrous opinions whatsoever, began to be obtruded upon simple people, and those who were itching after novelties: and turbulent wits are stirred up, to introduce a new state of things both in Church and Common-wealth, into the Christian world. And that no regard either of conscience, or fidelity sworne to Princes, might be an hinderance to them; they began to publish, *That Oaths in the time of the new Testament, were unlawfull; and therefore whether already taken, or to be taken, were altogether void and of none effect.* These foundations being once layd, the common people are over all, as it were set at liberty, by factious Sermons, conspirations made, and seditious persons armed against their Princes; and flourishing provinces wasted with miserable civill warre, and stained with much bloud.

The chiefe Trumpet, and kindler of these uproares, was this *Muntzer*, who having gotten himselfe authority amongst the heedlesse common people, began openly to proclaime, *That he was raised up by the command of God, for the punishment of Wicked Princes, and altering of Politicke Government.* For this cause, being by *Frederick Elector of Saxony*, driven out of that Country, and wandering here and there through *Germany* and *Helvetia*, he sowed the seeds of sedition every where; and at length, being returned to *Mulhausen*, a famous Towne

Towne in *Thuringia*, he came to that height of presumption, that by the helpe of factious persons, and such as were addicted unto him, he put off the Magistrates, and filled the Court with his Sectaries; yea, challenged to himselfe the cognizance of all, both Ecclesiasticall and Civill matters; spreading this Doctrine, *that judgements under the new Testament ought to be framed and administred onely out of the word of God.* And that the hearts of the common people might be the more fastly knit unto him, who have commonly but small revenues; he would not onely that all Monasteries should be prey and spoyle unto them, but likewise *commanded that all things should be in common*, according to the example of the Primitive Church: and those of the richer sort, he either by Arguments perswaded to ascent, or by force, and feare of worse compelled them thereunto. When nothing in shew more favourable then this, could come to the eares of the common people; who had either beene burdened with taxes, or sometime oppressed by the more hard government of their Superiours; or which were in want and penury: and *Muntzer* by his seditious letters sent abroad every where by his Messengers, published this doctrine; and withall preached all manner of liberty: grievous commotions followed in many provinces, especially in *Sweden*, *Thuringia*, and *Franconica*, where the clowniſh multitude arising in great numbers betake themselves to Armes; contemne the commands and dignities of the Magistrate; pull downe all Castles, and fortresses, as the fetters put upon their liberty. *Muntzer* yet sets the mindes of those men more on fire, who were already more then enough enraged: cals the Minets out of the Mines of *Mansfield* unto prey and tumult, denounceth to all, *That he is the servant of God, ordained by Heaven, to cut off the ungodly; and that God had committed unto him the sword of Gideon?* ordinarily using this subscription in his letters. *Thomas Muntzer the servant of God against the ungodly*; as also, *Thomas Muntzer with the sword of Gideon.* And yet is the minde of this mad-man, more and more inflamed, by one *Henry Pfeiffer*, who of a Monke, become a brawler, counterfeiting a vision from Heaven, gathers forces of mutinous persons, and brings forth his Troopes into the field. The Princes of *Saxony*, *Brunswicke* and *Hessen*, with the *Count of Mansfield*, being by the Rebels constrained to Armes, prepare likewise an Army: and after many admonitions spent to no purpose, they set upon these bands of husbandmen rather then Soul-

The Anabaptists enter the field with an Army.

The Princes of *Germany* make warre against them.

diers,

diers, which were set downe on the hill neer the Towne of *Frankenhaysen*; whom (quaking before the fight began, and in vaine exhorted by *Muntzers* trembling voice to courage and constancy) they overthrow and put to flight; storme the Towne of *Frankenhaysen*: and *Muntzer* who had fled thither, and fained a sickneſſe, (as being pined away with long faintneſſe) being through the singular providence of God, discovered by the servant of a Noble-man, by certain letters hid in his cloakbagge, neer the bed where he lay, was plucked out of his hole, and together with his consort *Pfeiffer* committed to safe custody: where having by the Racke and Tortures, compeld him to declare the names of his complices; he almost desperate (together with *Pfeiffer*, who was taken neer *Isenacke*) paid for his wickednesse, and the death of so many thousands; being cut off with the sword of vengeance, by the hand of the hangman, neer *Mulhaysen*, in the yeare of our Lord 1525. Otherwhere also in *Sweden*, *Thuringia*, *Alsatia*, *Franconia*, *Bavaria*, *Austria and Stiria*, were the Princes Armes victorious; the routed Troops of the Rusticks, are scattered in every place; the Cities possessed by these factious men, are either taken by force, or constrained to deliver up, and by the punishment of a few, many are restrayned, all terrified, this spreading evill stayed; and the former peace and tranquillity again restored to those Provinces.

Muntzer and *Pfeiffer* taken and hanged neer *Mulhaysen*.

These frantick and seditious men, being subdued by force in *upper-Germany*; and the spring of rebellion, with the losse of much bloud, at last drawn dry: this evill grew fresh again in *Helvetia*; and those seeds of *Anabaptisme*, which had been sowne by *Muntzer* traviling through these parts; and received with open eares and mindes by some Ministers of the Word; began both in publique and private assemblies to be preached unto the common people. Of which Preachers the principal men were *Fœlix Mantzy* & *Conradius Grebelius* of *Zurich*, whereof the first had strived in vaine to come to the profession of the *Hebrew*, and the other of the *Greeke* tongue, and *Balthazer Hubmeier*, Pastor of the Towne of *Waldshut*: who when he had not onely by word, but also by publishing a booke of *Anabaptisme*, troubled the consciences of a great many; *Huldricus Zuinglius*, that valiant Champion of the truth, set forth a writing, and confuted the turbulent fellow. And at *Zurich*, in a solemne disputation with the two former, for three dayes together, in the month of *November*, publiquely in the

the Court (after two others had with them, in the month of *January* and *March*) in the yeare of our Lord 1525.) solidly confuted their Arguments, or rather cavillations against Childrens Baptisme, (which they contended was first instituted by *Pope Nicholas*) in full demonstration of the spirit, and of power. *Anabaptisme* being triumphed over in this disputation, by the helpe of *Zuiglius*, *Leo Juda*, and *Casper Megander*, and the truth laid open to the light; the Senate of *Zurith* by a publique edict establisheth Childrens Baptism, and command the *Anabaptists teachers to be silent and quiet*. Notwithstanding, as yet these troubles of the State would not cease, but that in private meetings, they had not onely perswaded *Anabaptisme* againe to many of the Citizens, but also divers of them, who had addicted themselves to these new Patriarks, were rebaptized.

To this thing lend their assistance, *Gulielmus Raubli*, *Panicellus Brotlein*, *George Blaurock*, *John Denck*, and *Andrew Stultzy*; but above all others *Hubmeir*: who having at first taught the Gospell at *Waldshut*, a Towne in the confines of *Helvetia*; and afterwards turned to the *Anabaptists*, and so (having set the Citizens together by the eares, for this diversity of opinions) made the City again liable to the Armes of the house of *Austria*, and the Idolatry of the Church of *Rome*; had fled to *Zurich*, and there lurked privily amongst his disciples, untill being apprehended by the Senate, and commanded to answer to what should be laid to his charge; he was by *Zuniglius* out of the word of God, proved guilty of divers errors. But he of his owne accord, promising to make a publique recantation, when he ascended the Pulpit, againe preached his errors unto the people. Being reprehended for this thing, and confessing that it was inspired into him by Satan, at last after many promises, and forswearing the Tenets of the *Anabaptists*, he was banished the City. But as men are apt to strive for what is forbidden them, and desire the more that which is denyed them; so could not all this restraine the rude multitude, but that they secretly favoured the opinions of these fanaticke men, which were with much art and eloquence commended unto them by the Teachers of the *Anabaptists*, moving them, besides the novelty of the doctrine, a certaine vaine affection of pitty towards these new Evangelists; who seemed rather miserable then evill, and more prodigall of their quietnesse then faith; reputing their stubbornesse for true constancy. Insomuch as the Senate of *Zurich* was at last constrained,

Hubmeier banished from Zurich.

strained to indeavour to prevent the same, by a severe edict in the yeare of our Lord 1530. decreeing capitall punishment upon the Teachers of the *Anabaptists*, and heavy fines upon any that should receive them. The opinion of *Hubmeier* amongst others, was, *that the spirit of Adam did not consent to sinne, and therefore remained perfect after sinne committed; neither did it loose its liberty, but the flesh onely.*

Capitall punishment decreed against the Teachers of the Anabaptists, and fines layed upon those that receive them.

The field of *Bazill* likewise being sowne with these unhappy tares, there also did the *Anabaptists* make stirres and uproares: with whom *OEcolanpadius* a grave Divine encountring in the City of *Bazill*, in the yeares 1525, 1527, 1529. about the articles of *Childrens Baptisme*, *Rebaptising*, *the Civill Magistrate*, and *Oaths*; gave abundant satisfaction to the cause, though not to the obstinate age thereof; so that by the authority of the most prudent Magistrate, the zealous assertor of Gods glory, used in suppressing those Sectaries; both the peace and purity of the Church of *Bazill* was preserved.

The peace of the Common-Wealth of *Berne* also, was not a little troubled by those men; especially by *Ludovicus Hetser*, *Jōannes Trayer*, and *Joannes Seckler*; where the *Anabaptists* being admitted to a publique disputation *Anno* 1528. their errors were manifested, and their ring-leaders confuted by *Bertholdus Hallerus*, and *Francis Kolbius*, Ministers of the word of God. But when notwithstanding the *Anabaptists* muttered in corners, that there was as yet no satisfaction given them, that the truth might openly triumph over error, a soleman disputation was againe appointed, by the honourable Magistrate of *Berne*, at *Zofing* in *Argovia* within the Territory of *Berne*, in the month of *July*, *Anno Dom.* 1532. which being accordingly performed, between the Ministers of the Church of *Berne*, and the Teachers of the *Anabaptists*; and continued for nine dayes together; and taking by publique notaries, and published to the world; was of great moment for the confirmation of many mens mindes in the truth, and recalling others from their errors. And when about the yeare 1579. the *Anabaptists* began againe to raise new stirs in the country of *Bern*; by the vigilancy of the Magistrates and severe edicts, the Sectaries were curbed and the growing evill repressed.

A disputation at *Zofing* with the *Anabaptists* nine daies together.

In *Sengall* likewise a Town of *Helvetia*, confederated with the neighbouring villages, no small adoe was made by *Conradus Grebelius* and his disciples; and by all stratagems, secret suggestions, publique sermons, writings, and all manner of allurements indeavored, that this

this famous City might be made a *Pella*, and receptacle to these kinde of men; But through Gods speciall mercy, by the writings of *Zuinglius*, the zeale of *Ioachimus Vadianus*, and the prudence of the Magistrate, that was prevented, and these troublesome fellows cast out of the City. Not a little conduced, to render the *Anabaptists* hatefull unto all good men in this City; the horrible fact of *Thomas Schucker*, disciple of *Melchior Rinckius* that Champion of the *Anabaptists*; For hee on a time, when a great throng of this kind of people were gathered together, counterfeiting a rapture and revelation from heaven; commanded his brother *Leonard Shucker* to kneel down on his knees, and aske for a Sword. Being demanded by his father, mother, and others that stood by, what he meant by this posture; answered, that they should be of good cheare, for he would doe nothing but what was revealed him from heaven. The minds of all being attent to this new spectacle, the mad prophet with his drawne sword, cuts off his brothers head from his body, at one blow, and tumbles it to the earth; striking exceeding terrour into all the beholders, and drawing from his parents great grief of heart, and many groanes. Being apprehended by the Magistrate for this cruell murder; he received the punishment due to his wickednesse; nevertheless shewing no signe at all of any remorse for his crime, but professing on the Scaffold that this was the will of God, revealed unto him from heaven. This tragicall chance hapned in *Sengall*, *An. Dom.* 1527. which not a little moved the mind of the Christian Magistrate, and stirred him up against these furious prophets and their sonnes, and caused him to publish Seven Edicts against the abode of the *Anabaptists* in their City or dominions. The departure of those men gave indeed rest and quiet to the City of *Sengall*, but bred new turmoyles in the neighbour Countrey of *Abbas-Cellenses*; those restlesse persons ever wandring here and there, to make innovations, and trouble the worke of reformation there began.

They are cast out of the *Sengall*.

The Schucker an Anabaptist cuts off his brothers head in a rapture.

He is executed for it.

Seven Edicts against the Anabaptists abiding in those parts.

Satan being throwne out of this Theatre likewise, would needs erect himselfe another, in many of the most flourishing Cities of *Germany*: and at *Straesbourg* by *Hofman*, at *Wormes* by *Cantius*, at *Auspourg* by one *Iames* a *Tanner*; at *Vlms* by *Kleiber*, and at other places by others, began to spread and sow abroad the doctrine of *Anabaptisme*: whose attempts were withstood, both by the Magistrates and other of Gods faithfull servants, the turbulent men suppressed, their

pestilent doctrine in publique meetings confuted, and by solemn Edicts restrained: although alwayes under deceitfull ashes lurked the fire kindled by these raging Doctors, which ever and anon brake out in divers places.

The *Anabaptists* being driven out of *Helvetia* and *Vpper Germany*, many of them departed into *Moravia*; and there joyned themselves to factious men of this sort, who were itching after novelties. Having by divers sleights gathered them many Congregations there, and sent forth many of their messengers into the neighbour Provinces and Kingdomes; the same plague brake out in *Bohemia*, *Poland*, *Hungary*, *Austria*, and *Silesia*; which when seditions and disturbances every where followed, some of them being caught, paid for their unrulinesse with the losse of their heads; amongst whom was *Balthazar Hubmeier*, who for having made tumults in *Moravia*, was brought to *Vienna*, and there burnt. This being by the *Anabaptists* esteemed martyrdome, rather kindled, then quenched or asswaged the heat of their fury: nor did they cease any whit the more for that, to use all maner of devices, which either zeal without knowledge could suggest unto simple men, or which the cunning jugling of their Ring-leaders could invent, for the establishing and increasing of their Sect: of which the publication of the forementioned doctrine of communion of goods, was not the least; and which was with ready minds and Ears received of the rude rabble, who had small means of their own, and all their hopes on other mens. But this a little slackned the progresse of the Sectaries, that (as the wits of men are never at rest) the *Anabaptists* of *Moravia* began to divide into divers parts, of one Sect becomming two, the one of the *Gabrielists*, the other of the *Hutterians*, so named from two of their Ring-leaders, *Iacobus Huttering*, and *Gabriel Schevering*, who were the first that lighted ahe Candle to these Sectaries in *Moravia*.

Anabaptists beheaded.

Hubmeier an Anabaptist for raising tumults was burnt at *Vienna*.

In *Moravia* the Anabap. divide into severall Sects.

As *Vpper Germany* was thus subject to the uproares of the *Anabaptists*, so neither was *Low Germany* free from this spirit of giddines; but the flourishing Provinces of *Westphalia*, *Friezland*, and *Holland*, were grievously vexed with these new apostles; by whom, vanting nothing but the word of God, and revelations from heaven, and insinuating themselves by a certaine outward civility of life, a very great multitude of people were corrupted, and infected with this leaven of *Anabaptisme*: but chiefly *Munster* a famous *City* of *Westphalia* was beset with these new prophets; which they did as it were by degrees.

For

For when at first by the labour of *Bernard Rotmannus* the doctrine of the Gospell began to bee taught in this City, a great multitude of people adjoyned themselves thereunto, the Papists in vaine storming thereat. *Rotmannus* sends to *Marpurg*, desiring to have some Ministers sent from thence unto his assistance; by whose helpe and counsell, the worke of reformation so happily began might bee more advanced. There being sent unto him *Petrus Wirthemius* and *Godfrey Stralen*, *Rotmannus* with his fellows provoke the Papists to a solemn disputation, sets downe their errours in writing, and promiseth a confutation of the same, out of the Word of God. But when the Popish Doctors confessed that they were unable to undergoe the encounter, and that they could not defend their doctrine by the Scripture, they were removed from the office of publique Teaching, and sixe Temples occupied by the reformed. The *Canonicks*, and their followers, complaine to the Bishop, of the injustice of those of *Munster*; he by letters commands that the new Preachers should bee put out of Towne, and his owne restored againe. But the *Bishop* having spent many threatnings to no purpose, and the number of Protestants growne greater then could bee contained in a little roome; by the mediation of the Illustrious *Landgrave* of *Hessen*, the businesse was compounded; the Protestant Preachers having certaine Temples allowed them; the Cathedrall being left to the *Canonicks*, the Bishop enjoying his right, and they their ordinary revenues. When from that time forward every one had followed his own Religion quietly, for the space of divers moneths; at length there come secretly to *Munster* certaine of the *Anabaptists*; in the yeare of our Lord 1533. of whom the principall were *Iohn Matthijz* a Baker of *Harlem*, and *Iohn Bocold* a Taylor of *Leyden*; who being privily received by some of the Citizens, gather night meetings in Corners, teach a new Catechisme, condemne childrens Baptisme; and not onely learne their disciples a new doctrine of Baptisme; but make them to receive it againe; and urge community of Goods. When these new Doctors, especially *Iohn* of *Leyden*, had by a certaine alluring force of speech, and fained shew of piety (having otherwise a person fit for a Prince,) crept into the minds of the credulous people, in a short space the new sect grew very numerous; seeing all those joyned themselves unto it, whom either their debts pressed, or had but little means at home; yea all such whose minds were inclined to mischiefe and mis-rule.

A Baker, and a Tailor, two Anabap. get in at Munster and infect the Citizens with corrupt doctrines.

Men in debt, and of low estate, and inclined to mischief ioyn unto them

To

To these were added a swarme of strangers, called thither by the *Anabaptists* out of the neighbouring Provinces; upon whose comming the new prophets being more emboldned, they began to contend with the reformed Ministers about childrens Baptisme. *Rotmannus* turning his saile to follow the winde of popular applause, first faintly opposeth himselfe to the *Anabaptists*; afterwards contrary to his plighted faith, yeelds them the victory, and openly goes over unto them; as likewise doe *Herman Strapeda*, *Henricus Rullius*, *Godfrey Stralen*, and more others. The City being divided into parties and factions; the Senate ordaines a publique disputation concerning the doctrine. There encounter in the moneth of *August*, 1533. *Rotmannus* and other of the Sectaries; with *Hermannus Buschius*, *Ioannes Glandorpius*, *Petrus Worthemius*, *Ioannes Holtman*, and their fellows. When here likewise the Truth triumphed over Errour; by order of the Senate, the *Anabaptists* were commanded to depart the City. They fayning a departure, hide themselves secretly in their holes; and being bold upon the favour of many of the Citizens, cease not in their private meetings to defend their cause, confirme and spread their new doctrine. Divers tumults arise in the City, grave persons and those that favoured the Orthodox Religion, either foreseeing the ensuing mischiefe, or overcome with feare, departed out of the City. From disputations it came to fighting; and those which before were forced to hide themselves, now come forth in battell array against the reformed. At last peace and liberty of conscience being established on both sides, all controversies are laid aside; but for a time onely. For neither did it seem enough to these giddy headed men, who delighted in nothing but stirs and novelties, to have obtained liberty to them and theirs, except they aspire also, to all manner of licentiousnesse, to governe and dispose of all things according to their owne pleasure. The new prophets *Iohn Matthijz*, and *Iohn* of *Leyden*, counterfeit raptures and inspirations, and by sending forth horrible cries about the streets and crosse wayes, exhort all men to repentance; many wonders are noysed amongst the common people; from *Osnabrug*, *Wesell*, and *Warendorp*, and the neighbouring Townes, were called hither all such as were instructed in the mysteries of *Anabaptisme*, under the glorious promise of receiving an hundred fold, for the goods that they left. Most of the Senators goe out of Towne, the rest are put off, the face of the City quite altered; new Magistrates created by the prophets, and

Rotmannus and other ministers go over to the *Anabaptists*.

After a disputation the *Anabaptists* by order of the Senate, are commanded to depart the City.

They rise up in armes against the reformed.

They not content with liberty of conscience, aspire to the government according to their pleasure.

They create new Magistrats

and amongst the rest *Bernard Knipperdolling*, an old Innovator, ready of his hands, and as it were made of purpose for tumults. To whom Brethren were adjoyned, all men of the same order and disposition. Over the Church assemblies were set, one *Julius* of *Friesland*, *Rotmannus* and others. The Monasteries and Temples are spoiled; a huge deale of prey is gotten together, and used in common; yea, by a new ordinance of the Prophets, community of all goods is commanded upon paine of death; all bookes except the Bible are cast into the fire; Schooles abolished; yea, and publique Church assemblies: the Prophets often redoubling, happy would that time be, when all should be taught of God. And when the City was besieged by the Bishop, the Prophets prepare forces, raise fortifications, cast the Bels into Engines of warre, and parting the worke amongst the people; not onely delude them with vaine words, but tire them out with hard labour; and by cruelty confirme their authority towards the gaine-sayers. *John Matthiiz*, rashly falling out amongst the thickest of the enemies, with a small company, being cut off, and the Citizens mindes much troubled thereat; *John* of *Leyden* thinking it concerned him to repaire this mischance, tels them that his death with the manner thereof, was long since foretold him; and so he and *Rotmannus*, raise them all up, in new hopes, and expectation of a miraculous deliverance from the siege; and repulsing the enemy, who divers times assaulted the wals without successe, gained credit to their prædictions. Then as being taken with an extasy, and drunke for three dayes, at length proclaimes, that by the command of their heavenly Father, twelve (factious) men, must be set over this new Israel, reserving to himselfe as the Prophet of God, authority to declare unto all what was Gods pleasure. To cover his owne adulteries and monstrous lusts, hee establisheth Polygamy, rageth against those that dissented, and by the slaughters of a great many strengthens his Tyranny; so that upon the pleasure of this ungodly man, depended not onely the fortunes but even the lives of every one of the Citizens. Whosoever durst but speak a jest word of the Prophets, was accused of Treason, and made a Sacrafice to the lust of these miscreants; and all divine and humane right troden under foote. Yea, so farre proceeded the madnesse of this villanous fellow, that by the craft of a Goldsmith of Warendorp suborned by him, who fained a revelation and inspiration; and the blockishnesse of the bewitched people; this

They command community of all goods upon paine of death, they abolish Schooles and Church assemblies.

They establish Polygamy and rage against those that oppose it, they practise tyranny.

John of Leyden set upon a Kingly throne

scum of the earth, was set upon a Kingly Throne, and exercised a stage-player like Kingdome, in an oppressed City, prepared himselfe princely furniture and attendance, useth all manner of cruelty, with whordoms, murders and unheard of Tyranny; distributed amongst his followers, Principalities and Dukedomes at his pleasure, and by his messengers published abroad the Kingdome of Sion, and every where stirred up the country people to mutiny and rebellion; yea, attempted such mischiefes, as will scarce finde credit with posterity; ascribing to himselfe this franticke title: *Iohn* King of new *Ierusalem*, King of righteousnesse over the whole world. Of which may be seene at large *Ioannes Sleydan* in the tenth booke of his Comentaries: *Lambertus Hortensius Monfortius*, lib. *de tumultibus Anabapt.* and *Ioannes Wigandus* Bishop of *Pomezania*, in his volumne published of *Anabaptisme*. This Stage-play, or rather Tragedy endured so long, untill the City was brought to the utmost misery; and (the Citizens too late acknowledging their owne vaine credulity and the madnesse of their Prophets) was by a stratagem taken of the enemy, and *Iohn* of *Leyden*, *Knipperdolling* and other of the principall being caught, after some fruitlesse conferences, *Anno* 1536. had betweene them, and *Antony Corvinus* and *Ioannes Kymaus*, divines of *Hessen* both of them; with other consorts of their villany, received the most just reward of their wickednesse, being plucked in peeces with burning pincers, and diversly tormented, as those which had deserved more then one kinde of death: and *Iohn* of *Leyden* at this day hanging up in a Cage, teacheth posterity to learne righteousnesse, and not to despise the Deity.

He distributeth principallities and dukedoms at his pleasure to his followers

The Ring-leaders of the *Anabaptists* are puld in peeces with burning pincers, and *Iohn* of *Leyden* hangd up in a Cage.

Notwithstanding, neither with these horrible fruits of *Anabaptisme*, nor yet with the calamity of *Munster*, were the mindes of the *Anabaptists* dismayed, in divers Provinces of the *Netherlands*; and though many of them protested that they disliked the madnesse of the *Anabaptists* of *Munster*, yet tis certain that their chiefest Teachers in divers Provinces, were such as were sent out from them; and *Memo Simonz* although hee disapproved of many things in those of *Munster*, nevertheless acknowledged them for brethren though weake ones; and professed that their calamity notwithstanding, they might finde God mercifull unto them. And indeed, this *Memo Simonz* came out of the Schoole of *Ubbo Philipz*: and he out of the Schoole of *Bartholomew Compactor*, whose Apostleship is referred

unto

unto *Iohn Matthiiz*, that famous Prophet of those of *Munster*; by whom hee, *Theodoricke Cuyper*, *Claeswan Alcmaer*, and others, were first sent forth. But how much this factious spirit stormed in *Friesland* and *Holland*, what uproares hee raised, especially at *Amsterdam* and here at *Leyden*, yea throughout all *Holland* and *Friesland*, and what dangerous plots he contrived for the destruction of those Cities, is at large declared by *Lambertus Hortensius* in the booke before cited. And although these tumults alwayes fell on the heads of their Authours, and their madnesse and erroneous doctrines, were both by the Magistrates and Ministers of the word, every where resisted: notwithstanding so deep roots have this kinde of men taken in these Provinces; and their counterfeit shew of much simplicity, sincerity, humility and charity, and speciall reverence towards the word of God, so bewitched the mindes, especially of the common people, and doth still bewitch them; that many which are no evill men, but zealous of godlinesse, joyne unto their party; and turne the loose life of many of those which are of the reformed Churches, into a prejudice of their Doctrine. Yea, at this day their doctors, by confessions, and writings, partly doctrinall, partly defensive, and partly confutatory, stand in the maintainance of their errors: So that it concerns us to indeavour by all meanes to hinder the same, and to provide by all diligent care for the regaining of those soules unto God, who are either led away with this error, or bred up in the same; and for preserving those from contagion, whom this pestilentiall starre hath not yet infected.

Now as the builders of ancient *Babell*, by the confusion of their tongues, published their owne wickednesse, and deserved punishment; so in like manner, God would not onely that the *Anabaptists* should be stricken with a singular blindnesse, but likewise that their tongues should be divided: and by his most just judgement permitted, that these Sectaries should not onely dissent from one another, and rend into divers parts, but also that they should with spitefull hearts and pens, like so many new Midianites fight one against another, and with mutuall execrations teare out their owne bowels. For not onely the *Anabaptists* of *Moravia* depart one from another, but likewese those of the *Low-Countryes*, divided amongst themselves, thunder one family against the others, and for frivolous matters excommunicate one another.

The Anabaptists divide into severall factions, and they excommunicate one the other.

Chap. III.

Of the divers Sects of the Anabaptists, and of the names by which they are called.

TO search out the names, governments and tenets, of all the Sects into which this Kingdome is divided, and wherein they dissent one from another, would be of an over-tedious enquiry, yea scarce possible to any, except tainted, yea nourished up in their Religion: this indeed is confessed, that many sorts of the *Anabaptists* were numbred of old, and are at this day, which drew their names either from the Doctors whose opinions they chiefly followed; or from the kind of life which they professed, or else from the places where they had their resort.

1. Munzerians. Concerning the first ranke, some were called *Muntzerians*; who inrolling their names under this seditious Doctor, or rather Captaine, intangled themselves with his ungodly doctrine and mischievous practises.

2. Huttites. Others are called *Huttites* from *Iohn Hutt*; who according to their masters example, called themselves *the corporall Israel of God*; vaunted visions and inspirations (but ruefull and tragicall) *cryed out that all the Canaanites must be cut off with the sword; that the day of Judgment was at hand, and the Angels Trumpet began to sound.* Hereupon many of them began to waste away their meanes, as being an unprofitable burden for the world to come; but who afterwards bidden to begin long hopes, perceived themselves brought to extream poverty; and found all too late, that their owne vain credulity, and their masters mad promises, had cost them very deare.

3. Augustinians Others were named *Augustinians*, from one *Augustine* a *Bohemian*; who besides many other opinions common to the rest, affirmed *that the soules of the faithfull enjoyed not the sight of God, nor had heaven open unto them untill the day of Judgment.*

4. Hofmannians. Others were called *Hofmannians*, from *Melchior Hofman*, a wily fellow, and furnished with popular eloquence; who began to be famous at *Straesburgh*, and drew away a great company of disciples after him. To this *Patriark* is usually ascribed the first planting of those *Anabaptists*, who so multiplyed in *Lower Germany*. For comming to *Emden*, An. 1528. when he had there with much polishing, and a smooth tongue which he was excellent at, thrust off his counterfeited wares,

wares, he got great confluence of such people as itched after novelties, and mightily increased this new Sect; and this our new Evangelist purchased so much authority that by his disciples. he was judged to be *Elias*, *which shall be sent into the World before the day of Judgement*: Returning to *Strasburgh* upon the prophecy of an old man of *Friezland*, and there publickly professing *Anabaptisme*, he not a little troubled the Church in that City. Whereupon a Synod being called in the Month of *June*, An. 1532 hee was admitted to a publique disputation with the Ministers of the Word, by whom the opinions and dreams of the frantick fellow were confuted. When as yet he would not be at quiet and the *Anabaptists* bragged that *Straesburgh* was new *Jerusalem*, in which a new Kingdome of Christ was to be erected, and joyned *Cornelius Polterman*, as an *Enoch* to that *Eliah*, and began to make uproares; *Hofman* is taken by the Magistrate and clapt into prison. Out of which the *Anabaptists* boasted hee should come with 144000. sealed ones, which should smite the earth with a curse, and break thorow all the bars which were set upon him. That their *Elias* and *Enoch* should be the two olive trees, and the two candlesticks which no man could hurt; and if any man should attempt it, fire should come out of their mouthes, and consume their enemies. But when these sonnes of the prophets, had in vaine expected the deliverance of their *Elias* at the time foretold by other of their prophets: *Hofman* fearing least he should lose his credit, or his disciples their confidence, began to write out of the prison; that they must be still for the space of two years after the example of *Ezra* and *Haggai*: *whose endevours for restoring the Temple of God, were in like manner stayed untill God raised up the spirit of Cyrus.* Continuing thus obstinately in his errours, at last dying in the prison, he deceived all the hopes of his followers. The principall tenets of *Hofman* were, *that the Word did not take flesh of the Virgin Mary; whose flesh was infected with sinne, and accursed: That Christ had only one nature; That the means of attaining salvation was in our own power: and by our free will was either imbraced or rejected: That childrens baptisme was not of God, but rather of the enemy of God and man.* To this ranke pertaine likewise the *Gabrielites*, and *Hutterians*, *Anabaptists* of *Moravia*, who tooke these names from their Teachers before mentioned. So were other of the *Anabaptists* long since, and are at this day termed *Mennonites* from *Menno Simonz*, a famous apostle of the *Anabaptists*: who borne in a

Hofman taken by the magistrate, and imprisoned.

Hofmans opinions.

5. and 6. Gabrielites, & Hutterians.

7 The Mennonites.

Village of *Friesland* neere *Harlingen*, came indeed out of Popery, but into the errours of the *Anabaptists* over head and eares: not only imbracing divers heresies concerning the humane nature of Christ, Childrens baptisme, the office of the Magistrate, and other points of that nature, but likewise by word, conferences, and writing, sowed the same abroad every where: and although in a solemne disputation with *Martin Micronius*, An. 1554 he could not with all his sophistry either elude the force of the truth, nor avoid the same; notwithstanding he persisted in spreading, and defending his errours, till, that in the yeare of our Lord 1559. between *Lubecke*, and *Hamburg*, (or as others will have it at *Oldesloe*. An. 1561.) he ended his daies, aged more then 60. yeares. The unconstancy and contradictions of this brain-sick Doctor; both the writings of *Menno* declare, and the Orthodox Divines have enough and more then enough manifested. From this *Menno*, many *Anabaptists* of the *Low-Countries*, are now commonly called *Mennonites*, although all of them do not follow his opinions. The *Mennonites* properly so called, are likewise gone into divers parts, and some of them are called old *Mennonites*, other *new*, or latter *Mennonites*.

8. Servetians. 9. Georgians. 10. Swhenck-feldians.

Amongst those *Anabaptists* which received names from their teachers, are used to be reckoned by some; *Servetians*, *Georgians*. and *Swhenck-feldians*, because *they oppose childrens baptism*; and *hold baptizing again*, *Inspirations*, and many other erroneous opinions common with the *Anabaptists*. The *Servetians* are so called from *Michael Servetus* a *Spaniard*, who for his execrable and unheard of blasphemies most obstinately belcht out against the sacred Trinity, and the Sonne of God, and other hainous crimes; was not only by the procurement of *Calvin* that most learned and pious Divine. (which of meer malice is reported by some) but upon mature consultation, and communicating the matter with the Common-wealths and Churches of *Helvetia*, burnt at *Geneva*; pouring out his ungodly soule amidst most horrible blasphemies in the very fire: and was aswell by the judgment of Papists as Protestants held most worthy to perish, in the revenging flames.

Servetus burnt at Geneva.

The *Georgians* were so named from *David George* of *Delph* in these *Netherlands*, a most notorious Impostor, and patron aswell of most horrible blasphemies, as abominable and unnaturall lusts: who came to that height of presumption and impiety, that besides divers other

other opinions wherein he conspired with the *Anabaptists*; *He gave himselfe out for the Christ of God, preferd himself before the eternall Son of the Eternall God, applyed unto himself the prophecies spoken by the holy men of God concerning Christ*; and was so audacious, *as to exalt his wicked and franticke opinions, above Gods holy Word*, a most odious fellow, yea, a monster and shame of mankinde. Which blasphemies, together with other dotages of his; he hath gathered into his Booke of wonderfull things; where he likewise teacheth, that *the doctrine delivered in the Scripture is unperfect, yea, childish, and carnall, and delivered as it were in the infancy of the World.* And although one would thinke that these blasphemies could not be perswaded to any in the World: yet tis not to be said, how great a multitude of men this most vile wretch drew to his party chiefly by two meanes. 1. An outward shew of an holy life and seeming continuall, and ardent powring out prayers unto God. 2. By a wary and crafty way of scattering, and instilling his opinions into others; making himself way by little and little from one degree to another, and by strange meanes creeping into the minds of credulous men, and procuring credit and authority to himself. Nor would he reveale those his horrible mysteries, except to those onely, whom he had made wholly his own, and that secretly also. By which wiles and with a certain comly and majestical frame of countenance, he inveigled the minds of innumerable, and by the powerfull working of deceit, seduced abundance of people for many years, and withall cozened his disciples of their mony: until at last fearing the deserved punishment of his blasphemies, seeing he was sharply reproved by *Menno Simonz*, and *Melchior Hofman*, and other of the *Anabaptists*; forsaking his ancient name, and taking upon him the new name of *John a Bruck*, he thought it safest for him to depart to some other place, where he was neither known by name nor face. He chooseth the noble City of *Basill*, whither to transfer the seate of his affaires: and seeing persecution was very hot against the reformed Churches in these Provinces of the *Netherlands*, professeth himselfe of the number of those exiles, which were forced to leave their Country for the cause of Christ; and so with his Family, and some of his Sectaries, was received of the pious Magistrate; who tooke pitty upon such as were for Christs sake, faine to go into banishment. There the crafty fellow a long while hid his venome, and plighting his faith to the Magistrate, frequenting the Church assemblies, and by

The opinion of David George.

How he brought his followers to imbrace his opinions.

He cheated them of their moneys.

He changed his name and fled to Basill.

by divers good offices winning the mindes of a great many; and by his comely habit, liberall table, honeſt attendance, and prudent and civill converſation, gaining the favour both of high and low: he lived both ſafely and gallantly; having gotten himſelfe, beſides a ſpacious dwelling in the City, an houſe of pleaſure likewiſe in the Country: till in the yeare of our Lord 1556. about the month of *September*, rather by the gnawing worme of Conſcience, and feare of imminent puniſhment, then with any great ſickneſſe he pined away; when he perceived that by certaine ſtrangers of the *Low-Countryes*, continually flowing to *Bazill*, his vizard began to be pluckt off, and the mindes of his Sectaries began likewiſe to waver. But which is wonderfull notwithſtanding it was three years after the death of the Impoſtor (who was honourably buried in *Lawrence* Church) ere the vaile was withdrawne, and the ſtory diſcovered. Then were the blaſphemies of the ungodly man brought before the Senate, his Sectaries called into the Court, queſtion had with them concerning the name, Country, life and doctrine of the deceaſed. The houſes and cabinets of *David* and all his followers ſearched; their letters and books gathered together, and every thing delivered into the hands of Divines and Lawyers, to diſcuſſe the ſame. The blaſphemies and cozenages of this deceiver being detected, by a ſolemne ordinance of the Magiſtrate, all his bookes and papers are burnt by the hand of the common hangman; the picture of the naughty man, after it had been carryed about the Streets in the malefactors Cart, was caſt into the fire; his infamous corps, brought in his Coffing into the publique place of execution, and there conſumed to aſhes. Thoſe of the Sectaries which had aforetime been familiar with the Impoſtor, that proteſted they had, and did abhorre the blaſphemies of their Maſter, had their lives granted them of the Senate by whoſe piety and wiſedome, the contagion of this hereſy was hindered from ſpreading any further; all wayes of ſowing it abroad being ſtopt up, and they forſwearing publiquely in the Church the communion and doctrine of this falſe Teacher are admitted to partake of the holy things. The reſt which pertaines to this hiſtory, is performed by *Ioannes Wyganaus* Biſhop of *Pomezania*, and the authour of the Hiſtory of *David George*, lately here publiſhed by the reverend man *Iacobus Revius*.

Where he pined away and dyed.

His books and papers burnt by the common hangman, and his Corps conſumed to aſhes.

His diſciples forſweare his opinions.

The *Swenckfeldians* were ſo named of *Caſpar* a *Swenckfeld* of *Oſſiga*,

Offiga, a Knight of *Silesia*, descended of a noble family in the *Duke dome of Lunenburgh*, who professed, that *he was ordained by God for the teaching, and propagation of the true Orthodox Religion*; and for his singular gravity, care to live civilly, and fervency in prayer, made the mindes of many inclined unto him; especially *Valentine Crautwaldius* and *Sigismund Wernerus*, Professors hnd Pastors of *Lunenburgh*, whose assistance he used in spreading abroad his opinions. *Schwenckfeld* and his followers are reckoned with the *Anabaptists*, for many positions which they held, partly the same with the *Anabaptists*, and partly allyed unto them. He taught amongst other things, *that the humane nature of Christ was no creature, but deified flesh, or swallowed up of the Divinity*; said *that those which defended the contrary opinion, were creaturists*; that *the Scripture was a dead letter, and those who taught otherwise were voculists and litteralists*; *that illuminations and revelations ought to be highly esteemed.* To these opinions may be added those concerning *Childrens Baptisme, the Civill Magistrate, Oaths, and calling of Ministers*, of which *Schwenckfeld* wrote 80 bookes in his owne Language. But being banished by *Frederick, Duke of Lunenburgh*, in the yeare of our Lord 1527. he travailed thorow most of the principall Provinces of *Germany*, and spread his doctrine at *Noriberg*, *Ausburgh*, *Ulme*, *Strasburgh* and other places, and by his fine tongue, and shew of singular holinesse of life, gained the mindes chiefly of the Nobility, and so possessed them, that at this present in many places of *Germany*, and especially in the noble families, there sticks a kinde of secret veneration to the memory of these opinions received from their forefathers. Hee dyes at length in *Sweden*, Ann. 1561. aged more then 70 years, being honoured with this commendation. *That he wanted a wel governed head, but not a good heart.*

Swenckfeld o pinions.

He is banished.

From the divers kindes of life and professions, likewise severall Sects amongst the *Anabaptists* received their names. For others were called *Apostolick*, others separate from the world, or meerly spirituall; others *Catharists*, others *Silenciaries*, others *Euchites*, others *Adiaphorists*, others *Enthusiasts*, others *Libertines*, others *Hamaxarians*, *Borborites*, *or dungwagons*. The Apostolicke were so called, because they professed to be imitators of the Apostles, left their Wives, Children, Vocations, and Handy-crafts, wandred about without shooes, scrip, or mony in their purses, washed one anothers feet, (whence they were also termed *feet-Washers*) and commanded that all things should be in common.

11. The Apostolicks, why so called.

2. The Separate from the world why so called.

The separate from the world or spirituall were so named, for that they would in nothing fashion themselves like to the present world, but in their clothing, feeding, sleeping, walking, affected, speciall holinesse and singularity; detested publique meetings, solemnities of weddings, feastings, musicke, and such other worldly delights; yea, by the order of their Sect, avoided all laughter themselves, and reproved it in others. *melancholie compani...*

3. The Cathafists, their opinions.

Those were named *Cathafists*, which not onely affirmed that Infants were without sinne, but likewise that men growne of their Sect, might and ought to be such, and contended that the Church consisted onely of such.

4. The Silentiarians, their opinions.

Those were called *Silenciaries*, which not onely thought that much talking must be avoided but also private disputations about Religion, nor was there any more use of publique preaching; *for that the doore was shut, and the times evill, and the world unworthy to have the Gospell preached unto it.*

5. The Euchites, why so called.

The *Euchites* were so named, because they ascribed all force of keeping away evill, and attaining good things unto prayer onely, and contended that we ought to give our selves to them alone, and not seeke meanes necessary unto this temporall life, but expect all things immediately from the hand of God.

6. The Adiaphorists.

Those amongst the *Anabaptists* are named *Adiaphorists*, which reckoned *Childrens Baptisme, Oaths, administration of Civill Offices, outward preaching of the Word, giving and receiving of the Sacraments, confession of Faith*, and things of the like nature, to be things indifferent, teaching *that the Spirit supplyed the defect of outward things, and that no man need to hazard his life for the profession of his faith.*

these would not be receives, nor should with faith

7. Enthusiasts

Enthusiasts are those, which boasted above the rest, of *divine inspirations, extasies, and secret communication with God*, obtruding their Propheses for the word of God, and preferring them before the written Word; yea, contended, that that was to be judged by their dreams.

8. Libertines.

Libertines those are called, who gloried that they were freed by Christ from all lawes, both Divine and Civill; and feared not to proclaime, and by their practice to confirme *communion of wives, and such other uncleane doctrines.*

independents

9. Hamaxarians, or Dungwagon.

Others are called *Hamaxarians, Borborites, or dungwagon*, because they making a schisme from the old *Mennonites*, by reason of the severity

severity of excommunications, received all other which were excommunicated by the rest of the Sects into their communion, and so scraped all manner of durt together. The Authours of this Sect were *Henry Nueldeman*, and *George Heyns*, in the yeare of our Lord 1555. The former number was yet increased by three new Sects which arose up amongst the *Anabaptists* of *Flanders* a few yeares since, which with severall excommunications rage one against another. The occasion of this new divorce was the subtilty of one *Thomas Beenkens, Bishop of the Anabaptists of Franeker*; who publiquely offering a certaine house to sell, deceived the hopes of a friend of his, which had intended it for himselfe; he being by the craft of a cunning chapman put off from the same. This sale was approved by many of the *Anabaptists* as lawfull and without fraud, and especially by *Jacob Petervander Meulen Bishop of the Anabaptists of Harlem*; others disapproved it, and not onely condemned the bargaine as deceitfull, but also thought that it deserved excommunication. Upon this occasion they depart one from another, and both sides finde their followers. These being thus together by the eares, comes in a third sort of middle-men or neuters, who indeed condemned the bargaine as fraudulent, but thought that the sin was not so great as deserved excommunication. In the meane time, these three Sects albeit they agree in the principall articles of faith, grievously excommunicated one another, and obstinately denyed to joyne in mutuall communion.

The Authours of this Sect,

They excommunicate one another, the causes thereof

For the third ranke of *Anabaptists*, such as were named from the places and countries of which they were, or in which they nestled and found entertainment; they have been of old distributed, into *Germanes, Helvetians, Moravians, Netherlanders*. The *Germanes* again subdivided into *Swedes, Franks, Saxons* and those of *Munster*; The *Netherlanders* into *Fries, Flemmings, Hollanders* and *Waterlanders*; The *Fries* are divided into *Elder* and *Latter*: Yea, sometimes they take their names from Cities; as those of *Antwerp, Embden, Franequer, Leeuwaerden, Zirckzee, &c.* To set forth particularly and curiously, wherein all these doe agree or disagree were to no purpose, nor is it easy to be done, seeing nothing can be more fickle then these kinde of men are, and points of Divinity are turned up and downe by them like dice; they using likewise doubtfull and uncertain phrases; and wrapping up their meaning with manifold obscurities, as also for the slightest matters (especially for the opinion and exercise of excommunication)

communication) dividing one from another, and making more parties.

Theſe things being before-hand conſidered, it is now manifeſt by what names theſe Sectaries are called, and for what cauſe they are given them: and they are either generall or ſpeciall; The generall are, *Anabaptiſts*, *Catabaptiſts*, *Enthuſiaſts*, *Fanaticks* and *Libertines*. Tis evident alſo, that they are called *Catabaptiſts*, becauſe they inveigh againſt *Childrens Babaptiſme*, and will have it baniſhed out of the Church of God, as being not onely unprofitable, but altogether unlawfull. *Anabaptiſts*, becauſe they will have thoſe *Baptized* againe, which were either *Baptized* in their tender yeares, or in their riper, if out of their aſſemblies; and doe actually performe it, in thoſe that come over to their Sects. It appeares likewiſe that they are called *Enthuſiaſts*, for the *Enthuſiaſms*, *raptures* and other ſuch like things, which they give out for *ſecret* and *divine inſpirations*; and for which, they will not onely have place given to their owne dreames, either in expoſition of the Scripture, or determining points of faith, or in direction of the eſpeciall actions of a mans life, but (at leaſtwiſe divers of them) aſcribe thereunto uncontrollable authority; for which cauſe alſo the name of *Fanaticks* was given them. It appeares alſo that many have the name of *Libertines* either from their Tenets onely, or elſe from their Tenets and practiſe both. Wherefore of *Libertines* amongſt the *Anabaptiſts*, ſome might be called *Doctrinall onely*; other *Unruly*, *Factious*, and *Epicures*; of whom *ſome have riſen up againſt the State*, ſome practiſed *the uſe of Wives in common*, and other ſuch like impure and carnall deeds. To theſe generall names may be added alſo the ſpeciall, taken either from their Teachers, manner of life and profeſſion, or places of habitation: all which may be gathered out of what hath beene before ſpoken.

Chap. IIII.

Of the Erroneous opinions of the Anabaptiſts.

NOw for the Erroneous opinions of the *Anabaptiſts*, they are ſo many by reaſon of the many Sects into which they are divided, that their number can ſcarce be caſt up. And although they might be

divided

divided into those which are common to the *Anabaptists*, with other *Hereticks* either Ancient or Moderne, and those which are peculiar to them only: notwithstanding for better order sake I thinke fit to reduce all and every of them, to certaine common places of Divinity. And I shall comprehend in this division, not those opinions alone, which all the *Anabaptists* or *Catabaptists* have anciently maintained, or which all of them doe maintaine at this day; but those also which many of them, or at least some of them, have anciently, or do at present defend; that so the partition may be the more perfect, and that I may present the Reader with the whole body of the Errours, which they have hitherto erred, and as yet doe erre. Notwithstanding I shall not touch the Errours of *David George*, or *Michael Servetus*, (from which the *Anabaptists* for the most part protest, they ever have been, and still are free) as neither the idle dreams of *Schwenckfeld*.

I make two generall Classes, unto which all the Heterodox opinions of the *Anabaptists* may be referred: for they either concerne the sacred rule of Holy Scripture, or else the doctrines of Faith and ordinances which are taught in the same.

What concerne sacred Canon, the *Anabaptists* erre. 1. About the matter of the Holy Scripture. 2. About the Forme. About the matter they offend. §. 1. By detraction there-from: while they reject the writings of the Old Testament as delivered to the *Jews* only, and not to the Christians, and as being unprofitable for them; and imagine that only the Books of the New Testament must be the rule of our Faith, and walking; neither will they have proofs of the Articles of Faith brought out of the Old Testament, to be received; except when they are not contrary to the doctrine of Christ, supposing that those two writings are in many things contrary one to another, or that the Old Testament is of lesse authourity then the New. *Colloq. Francothall.* and *Leovard.* and *Confess.* of the *Mennonites*.

1. Errours against the sacred Canon of the Scriptures, by detracting from the Scripture.

§. 2. By addition thereunto. 1. While some of them equall the Apocrypha Books, with the Canonicall Scripture, and thinke that points of Faith may be proved out of them likewise. So *Menno Simonz* sometimes oppoſeth the Apocryphall books of the Holy Scripture to the Canonicall; and the *Mennonites* his Sectaries in their confession, ground their Tenets upon the books of *Ecclesiasticus*, and the wise-

2. By addition to the Scripture.

wisedome of *Solomon*. So *Reinier Wybrandz* in his Catechisme published at *Amsterdam*, Anno. 1640. divides the Books of the Holy Scripture into those of the Old and New Testament; and the Books of the Old, into Canonicall and Apocryphall; although in this point he is not very constant to himself, and others of the *Anabaptists* seem here to be of the same mind with the Orthodox. 2. while they teach that not only the Written Word of God is to be hearkned unto; but also revelations, enthusiasms, dreames, and the immediate voyce of God, and according to these, the government of the Church, and all our actions, yea even very rash and perillous ones ought to be regulated; as appears by the doctrine and practise of those of *Munster*, and the conference of *Antony Corpinus*, and *Ioannes Kymæus*, Divines of *Hessen*, with *Iohn* of *Leyden* at *Beveraga*, An. 1536. §. 3. By alteration thereof; while they contend that the doctrine of Faith delivered in the Old and New Testament is divers in substance, oppose *Moses* and *Christ* one to another, and teach that Christ in the New Testament hath proposed a new doctrine of faith more perfect righteousnesse, and not only earthly and temporall promises as were under the Old Testament, but moreover eternall. *Colloq. Embd.* and *Leovard.*

About the forme of the Holy Scripture the *Anabaptists* offend two manner of wayes. 1. About the internall form, while they will admit only that sense of the Holy Scripture for lawfull, which is expressed in so many letters and sillables, and (at least-wise some of them) will allow no place to consequences, and inferring one thing out of another; which appears partly out of the conferences had with them, concerning the exposition of the words, *Ioh.* 1. 14. *The Word was made flesh*; where they will have the words and letters urged precisely; partly out of their complaints, yea, triumphing that Childrens baptisme cannot be proved out of the Holy Scripture in expresse words. For the same reason *Peter Ioannes Moyorus* will have the word ὁμοούσιον, or the same essence hissed out; in his conference with *Daniel Radeus*. 2. About the externall forme, while because of their ignorance and unskilfulnes, they will have us adhere to the common Translations of the Scripture in our mother tongues; and not to compare them with the Originall; and contend that the Orthodox Teachers ought not to have recourse thereunto. So in the conference of *Embden*, the *Anabaptists* urged that, three persons should be proved them in expresse words, out of *Luthers* Translation, and because

1. About the forme of the holy Scripture.

cause the Name *Jehovah* was not found there. they would not be pressed therewith. 3. While they thrust upon us, for sound, the interpretation of their owne Teachers, especially of *Nicholas Biscer* which is many waies corrupt; as by divers conferences had with them appeares.

The Second kind of Errours spreadeth it self very far abroad; to wit which they erre about those doctrines of Faith and Ordinances, which are drawne out of the Holy Scriptures; which for better distinction sake, we shall distribute into things to be beleeved, and things to be done; and these latter, either in a publique estate, or private life. Things to be beleeved we shall part. 1. into those things which they will have beleeved concerning God. 2. Those which they will have beleeved concerning the Mediator between God and man. 3. Those which they will have beleeved concerning man himselfe; and that either in the state of integrity, misery, restauration, or his estate after this life. Things to be done we divide also, into those which they thinke ought to be done and observed of the whole Church in common, or of every member in particular; and those either publique, as in the policy, the civill Magistrate, and in the Church, those which dispence the Ordinances: or private, as are the rest of the faithfull.

2. Errors against the doctrine of Faith, and Ordinances taught in the Scripture.

This generall Anatomy, containes under it almost innumerable heads; for as one errour begets another, and one absurdity being granted many more follow, so hath the same hapned to the Sects of the *Anabaptists*. A whole Sea of Errours have flowne into the Christian Church; and by one, a step made unto another, since the *Anabaptists* would have place given to their Enthusiasmes and dreames; like as the same hapned in the Church of *Rome*, when they once had let out their streames of unwritten Traditions. Although we would have observed, that there is great difference between the Sects of the *Anabaptists*, which either have been of old, or are found at this day, and some of them erre more grievously and dangerously, others lesse. Neither were of old, all the same opinions maintained by them all; nor are at this present; but some of their Tenets are defended by them all, some by many, some by certaine of them onely: wherefore we will not have all laid to the charge of every one of them; but intend only to shew, how farre the licentiousnesse of those franticke men, which have given their names to this Sect hath proceeded, since they

they have departed from the Church of God, and made Schismes and Divisions

About the first generall head, namely, the things which they will have believed concerning God; the *Anabaptists* offend. 1. concerning *the names of God.* 2. concerning *his nature.* 3. *concerning the persons of the sacred Trinity.* 4. *concerning the Essentiall properties of God.* 5. concerning *Gods decrees.* About the names of *God* they erre. 1. By contemning the name *Jehovah*, which denotes the Divine Essence, and which *God* will have proper to himselfe alone; supposing that it is not in the Scripture, because tis not to be found in many of their Translations. *Colloq. Embd. & Confess. of the Anabaptists.* 2. While they teach, *that the persons of the Sacred Trinity are called by the name of God, rather for the dominion which they have, then for that they have the divine nature. Iacob Outerm,* in Articles. 3. While they contend that the name ὁμοούσιον. *i. e. of the same Essence,* ought to be exploded, as being both ambiguous and without the Scripture. *Idem.* in the same place; *and Confess. of the Anabaptists.*

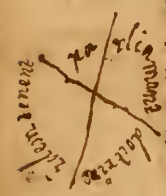
1. Errours about things to be beleeved concerning God, 1. against the name of God.

Concerning *the nature of God,* the *Anabaptists* offend. 1. Negatively while *they deny that the Father Sonne, and Holy Ghost have one and the same Essence;* and affirmatively, not only indefinitely teaching *that there are divers,* but definitely making three Essences. *Jacob Outerm. in Artic. & Apology; and Cornel. Cuyper in Apol.* 2. While they distinguish the Essences of the persons by distance of place, teaching that at Christs Baptisme the Essence of the Father was in Heaven. and the Essence of the Sonne on Earth exclusively. *Ibidem.* 3. While they restraine the unity attributed to God to unity of Will, Consent, Doctrine, Operation, and Dominion, like as two Kings are said to bee one, which command the same things; and as the Disciples of Christ and all the faithfull are said to be one, *Joh.* 17. 21. *Gal.* 3. 28. *Iacob Out. in Artic.*

2. Against the nature of God.

Concerning the Persons, the *Anabaptists* offend. 1. While they hisse out the name Person, as fained and ambiguous. *Confess.* 2. While they maintaine that the Name of God is principally ascribed to the Father alone, and that he is therefore called the only true God, *John* 17. 3. *Confess.* 3. While some of them leave it doubtfull, whether the Sonne of God were begotten of the Father from Everlasting, or that he is so called because he was foreknowne from Eternall, and destinated unto us. Yea *Iacob Onterman* plainly affirmeth that Christ

3. Against the Persons of the Godhead.



was

was called God by the Prophets, and is the Eternall Sonne of God no otherwise then because he was foreknowne for a Mediatour for us before the beginning of the World. So *Claes Claess. in simpl. prob.* teacheth that it is not clearely declared in Gods Word; whether the Sonne of God before his Incarnation was another person then the Father. 4. While the same man, in the same place teacheth; that we are not commanded to inquire whether from Eternal unto the Incarnation of Christ, there were alwayes Three Persons, indistinct as touching their Essence or not. Nor ought we to enquire, whether the Holy Ghost be distinct from the Father or no. Likewise they say, that they divide not the Persons, but confesse that the Father, Sonne, and Holy Ghost are indistinct; nor is it taught in the Holy Scripture that there are Three distinct Persons. *Coll. q. Francobat. and Embd.*

Concerning the essentiall properties of God, they erre. 1. While they deny the essentiall infiniteness, and omnipresence of God; affirming, that not the incomprehensible Essence of God doth fill heaven and earth; but his divine power and gifts; and that the former is falsly avouched. *Cuyper* and *Outerm. in their Apologies.* Yea they say that *the Sonne of man was not then essentially in heaven, when he spake to Nicodemus upon earth. Out.* So likewise at the Baptisme of Christ, the Father was in Heaven, not on Earth, the Sonne on Earth, not in Heaven; neither is the holy Ghost in all places. *Outerm.* in x. *Articl.* 2. While they deny the immutability of God; for that the Sonne of God (say they) was changed; the Word being changed into flesh; that Christ in his Incarnation forsooke his divine life and glory, and left to be like unto the Father aswell in essence as properties. *Idem,* and *Twisck. in Answ.* 3. While they deny the invisibility of God: for *Outerman* teacheth that God the Father shall be evidently seen with the Sonne at the day of Judgement; So was the second person seen when Christ was made man, and so men saw the glory of the only begotten Sonne of God. In like manner *Cuyper* teacheth that the Holy Ghost was seen; for that *Iohn* saw not a Dove, but the Holy Ghost in the likeneſſe of a Dove. Touching the decrees of God, the *Anabaptists* offend. §. 1. About the generall decree of Gods providence. 1. While they overthrow the largeness therof; denying that God hath determined concerning all things by an eternall decree; or that he doth direct all things; yea affirming that 'tis absurd to say,

4. *Against the essentiall properties of God.*

5. *Against the generall decree of God.*

that God from Eternity ordained all Events which are to come to passe; or the manner and meanes by which they are to come to passe. *Knuyt in Pref.* to his prayer Book, and *Outerm. in demonstr.* 2. Denying that Gods providence extends unto Evils, and the direction of them; for that so God should be made the author of sinne. *Outerm. in demonstr. Knuyt in Pref.* prayer Book. § 2. While they take away the firmnesse and unchangablenesse of Gods providence; teaching that the same decree is not so immutable but that men can resist it, and hinder the execution thereof, yea that the contrary is absurd, and against the nature of Laws, Rewards, and punishments; and that these last should otherwise be unjast. *Outerm. Knuyt ibid. and Claes Cluess. in Epist.*

6. Against the speciall decree of Gods predestination, as 1. in election.

They offend also about the speciall decree of Predestination: And that concerning Election. §. 1. Touching the moving cause thereof. 1. While they deny the free Election of some particular persons to life eternall. *Confess.* of the *Mennonites*; affirming that Election to life depends upon fore-sight of faith and obedience, and finall perseverance in them both, to wit, that those are Elected to life, whom God foresaw from Eternity, would believe in Christ, and obey him, and continue in their faith and obedience unto the end. *Confess. Menno. & Outerm. in dem.* §. 2. Touching the firmnesse of the same; teaching that it is not such, but may be changed according as man carries himselfe; for when it is grounded upon a changeable condition, it cannot chuse but be changeable. *Idem. & Iohn Ries in Confess.* of faith.

2. In reprobation.

In like manner do the *Anabaptists* erre about the doctrine of reprobation. §. 1. Touching the moving cause thereof. 1. Denying that God out of the most free pleasure of his own will, purposed to leave some of falne mankind in their corruption. *Ibid.* 2. Teaching that reprobation is grounded upon fore-sight of infidelity, impenitency, and obstinacy in the same; and consequently those are reprobated of God, whom he fore-sees will be unbelievers and impenitent, and persist in their infidelity and impenitency. *Ibid.* §. 2. Touching the firmnes therof; while they feine the decree of reprobation to be changeable, aswell as the decree of Election, as being conditionall, and by reason of the mutability of the condition, the decree to be such likewise; so that the number of the Elect and reprobates may be increased or diminished. *Ibidem.*

Touch-

Touching the Mediatour between God and man, Incarnated, the *Anabaptists* erre many wayes; whether we respect his Person, office, or twofold Estate. In the doctrine of the person of Christ they erre. §. 1. About the Originall of Christs flesh. 1. While they deny that the Sonne of God was made flesh by assumption of the humane nature; but that he was so made by conversion rather; so that the Word it self was turned into flesh. *Iacob Out. in Articl.* Yea that the Word was made flesh even as the water was made Wine in *Cana* of *Galilee*. *Anabaptists* of *Antwerp*. *Menno Simonz*, in his conference with *Mieron*, & *confer. of Embden*. 2. While they deny that the body of Christ took its beginning out of the substance of the Virgin Mary, but either of the seed of God the Father, or of his substance, or of the Word of God, or out of some other unknowne matter. *Menno Simonz against Mier*, & *in Confess*. 3. While they teach that 'tis no matter of faith to know from whence Christ drew the originall of his flesh; neither is the distinct knowledge thereof necessary. In exhortation of the Church. *Iohn de Ries in confess*. to the Senate of *Rotterd*. §. 2. Touching Christs humane nature it self. 1. By denying that Christ was made like unto man in all things, sinne only excepted; and affirme that it is rashnesse to say Christ is a creature according to his humane nature, and inferior to God; yea that the flesh of Christ is divine flesh. *Iacob Peterz vander. Meulens Institut. and Math. Ievriaenz. Epist. Christ*. 2. Denying that Christ had a true humane Soule like unto ours. *Confer. of Embden*. 3. Denying that there are two natures in Christ with their Essentiall properties. *Apology of Menno against Mier*. & *confer. Embden*.

7. Against the mediator-ship of Christ.

his Agonis in will cleer that

Likewise do they many wayes offend in the doctrine of Christs office. §. 1. Concerning his propheticall office. 1. While they contend that the New Testament was not revealed by Christ himself, till after *Iohn* the *Baptist*, then when he actually and publikely administred his office. *In def*. & *Apolog. necess*. 2. While (in the same place) they maintain; That the doctrine of Christ, before his Passion, ought not so much to be observed, as touching all parts of it as after his death; for that *Peter* then resisted evill: neither was he cast out of the Church for denyall of Christ; but now it ought to bee otherwise. 3. While they will have the doctrine and Law of *Moses* so taken away by Christ, as it doth not any more oblige us; for as those under the Old Testament were governed by the Law, so are

8. Against Christs propheticall office.

Christians to be by the preaching of the Gospell. *Cl. Boeckarts ser. Confer. of Franckendale: and Iohn Pet. Vander. Meulen compar. Script.* 4. While they contend that Christ hath reformed the Law of the Ten Commandements, and ordained a new and more perfect one. *Colloq. Embd. & Francod.* & *Confess. Mennon.* So (for example) do they teach concerning the First Commandement, that in the Old Testament, God the Father was only called upon: and that Christ in the New Testament, first taught his disciples to call on the Father in the name of the Son. *Confess of faith.* So will they that the Third Commandment is more perfect in the New Testament, then it was in the Old. for that in the Old Testament oathes were permitted, and perjury only forbidden, but in the new Testament all maner of oathes are altogether forbidden. *Apoll.* So touching the Fourth Commandement, they maintaine that in the New Testament, the observation of the Sabbath, is by Christ made meerly ceremoniall, and the inward Sabbath only necessary to Christians *Confess. of faith. & Apol.* Likewise the Sixth Commandement permitted revenge in the Old Testament; and the Seventh, divorces, and Polygamy; by reason of the imperfection of the precepts of the Old Testament; but under the New Testament these things are not permitted. *Apolog.*

9. Against Christs Priestly office,

About the Priestly office of Christ, the *Anabaptists* offend. 1. While they think it not enough to ascribe to Christ as God, sufferings and death, as the person which suffered and died: but make the divine nature, that in which he suffered and died: as if Christ did not suffer and dye according to a nature truly and meerly humane, but according to a divine nature as it were turned into an humane: so that they either deny Christ to have been true God, or else turne his passion into a seeming one only, as did the *Marcionites. Iacob Outerm. Answ. and Apolog.* For otherwise (say they) we cannot be said to be redeemed by the death of the Son of God, and God should be deprived of the due honour we owe unto him for our salvation. *Confess. Mennon.* 2. While they deny that Christ felt in his Soule the wrath of God, and the paines of Hell. *Confer. Embden.* 3. While they contend that Christ hath reconciled all men whatsoever, without difference unto GOD the Father; making one object of the acquisition of salvation, and another of the application, that more large, this more strict. *Conference Franckend. confess. Mennon. Iacob Outerm. Claes Claess.*

10. Against Christs Kingly office.

Concerning Christs Kingly office they offend likewise. 1. While they

they dreame of a carnall Kingdome to be set up by Christ in the Earth before the day of judgement. *Monast. Lib. de Myst. Scrip. and Lib. Restit.* 2. While they deny the Almighty power of Christ, whereby he constantly preserves all that are his, in the salvation once purchased for them, and the means leading to the same. *confes. Menn. Cla's. Cla's. Epist.*

About the twofold estate of Christ, they offend moreover. 1. Touching the state of humiliation; by teaching that Christ in his exinanition, or emptying out of himselfe, did not hide his divine glory; but verily quit and forsake it. *confes. Menn. Jacob. Out. Apol.* 2. Touching the state of exaltation. 1. By denying that Christ raised up himselfe from the dead, but was raised onely by God the Father. *Cuyp. in Apol.* 2. By teaching that Christ in his ascension, did not againe manifest the glory of his divine nature, which he had before concealed; but thereby really and fully recover againe the divine glory and likenesse with his Father, which he before had lost. *Confes. Menn. Jac. Out.*

11. *Against* Christs twofold estate. 1. Humilation. 2. Exaltation.

Concerning man, and Gods fourfold dispensation about him; considered according to divers estates, the *Anabaptists* doe many wayes offend. § 1. Touching the State of integrity. 1. While they deny the holinesse of the first man, to wit that he was created of God, furnished with originall righteousnesse and holinesse; but onely in such a disposition, in which he might attaine unto both by a holy life. *Briefe Inform.* 2. While they deny the immortality of the first man; and some of them hold, that he was neither created mortall nor immortall; others, that he was created mortall of himselfe, and in his owne nature, yea, and should certainly have dyed although hee had beene without sinne, and that death must have beene necessary unto him, that he might be translated into glory. *Ant. and Corn. Jacobz against Pupp.*

12. *Against* mans fourfold estate. 1. Innocensie.

Touching mans destitute estate they are faulty. 1. By taking away originall sinne, denying that all men are by the disobedience of one, made sinners, the children of wrath, and subject to death; Although some of them seem not absolutely to deny it. *Conf. Franck. conf. Menn. Joh. de Ries Confes.* 2. While others of them plainly deny that there is in Infants, any inclination and proneneſse to evill; yea, some of them teach, that they are created in the same estate which *Adam* was. Others confesse, that there is in children some inclina-

2. The state of man.

tion to evill, but deny that it proceeds from any originall corruption; but that men are inticed to actuall sinne, onely by the working of Satan, and bad examples; as for the inclination it selfe to sin, however it be ingrafted into nature; notwithstanding is not to be accompted sinne, nor is of it selfe guilty of damnation, but onely actuall and voluntary sinnes. *Conf. Men. Brief Inform. Claes Claes. Confess.* 3. While they attribute to our free will in the state of corruption, leberty to good and evill, and sufficient strength to understand, will and performe that which is good, and consequently power to convert our selves. *Confer. Leonard.* and *Embd. Confess. Mennon. Jac. Out. Apol.*

3. Restauration by Christ. Concerning mans restored estate they offend, 1. While they teach, that all men whatsoever without exception, whether Jews or Gentiles, whether faithfull and those that shall be saved; or unbeleevers and those which shall be damned, are altogether reconciled to God by the death of Christ, and restored into the state of grace. *Confer. of Franck. and Embd. and Confess. of Mennon.* 2. While they deny that there was any difference between Jews and Gentiles in the Old Testament, except in the ceremonies of the Law; and outward and bodily cleanneſse and uncleanneſse. *Necess. Vpolog.* 3. While they corrupt the benefit of justification, partly before going, partly in the act it self, and partly concerning the object therof. Before going, forasmuch as they ascribe to man, as proceeding from himselfe, preparations to justification, to wit, hearing the voice of the Sonne of God, desire of, and beseeching for grace, spirituall hunger and thirst; and forasmuch as they teach that this working together with God is necessary that a man may be made partaker of justification. *Claes. Claess. Conf.* In the act it selfe, while they teach that God justifies us by faith, as it is a good worke, and obedience performed to the commandements of Christ. *Joh. Pet. Vander Meul. Instit. Christ. Claes. Claess. Confess.* Concerning the object, they likewise corrupt the doctrine of justification, while they teach that all men whatsoever are justified by the righteousnesse and obedience of Christ. *Jacob. Outerm. Colloq. Embd. Necess. Apol.* 4. While they corrupt the benefit of Sanctification, partly beforegoing; teaching that God doth not worke regeneration in us without our co-operation. *Apol. Fund. Jac. Outer. Demonst.* partly in the act it selfe, while they ascribe perfection of holinesse to us Pil-

grims

grims here in this life, insomuch as we can be free from all sinne whatsoever. *Brief Informat.* partly consequently, while they teach that the grace of Sanctification may be cast off, and wholy lost by the children of God; and therefore those who are truly and properly such, doe sometimes totally and finally fall away, and incurre everlasting damnation; and that this is manifest by the exhortations to perseverance, by the carefulnesse which is required of the regenerate, and by divers examples. *Confess. Mennon. Conf. Cl. Claes.* 5. While they erre about faith; partly touching its originall, denying that God alone workes the same in us, without our working together with him, but that faith is the worke aswell of man as God. *Jacob. Outer. demonst. Cl. Claes. Confess.* partly touching the act it selfe, while they deny that faith is a firme trust of the remission of our sinnes by the grace of God, for the merit of Christ; but confound it with obedience to the commandements, teaching that faith consists partly in eschewing evill, partly in doing good, *Joh. Pet. Vand. Mul. Pref. to his Christ. Instit. Treat. of the 7 Artic. confirmed by Menn.*

Touching mans estate after this life, the *Anabaptists* erre. 1. Concerning the place of Souls, teaching that the souls of the children of God, loosed from their Bodies, are not received into Heaven, before the day of judgement; but are untill then held in unknowne receptacles, not expressed in the Scriptures. *Confess. Menn. and Claes. Claes.* 2. Concerning the state of soules, teaching that the soules of Gods children, enjoy not the sight of God; yea, sleep with their bodyes untill the last day; or at least-wise like those that are asleep, are deprived of all knowledge, both intellectuall and sensitive. 3. While they deny that the soules of the wicked presently after death, are cast into Hell, and there punished, for their wickednesse before the last day of judgement; yee say, that they cannot be punished before. *Colloq. Embd. Confess. Menn. and Claes. Claes.* 4. While they doe not onely deny the resurrection of the same bodyes which were buried, but contented likewise that they shall be turned into Spirits, and deny that the dead shall arise having feet, hands, flesh and bones, because flesh and blond cannot inherit the Kingdome of God. *Conference of Frackendale.* 4. The state of glory.

And as the *Anabaptists* maintaine grievous errors about things to be beleeved, so doe they not a little offend about such things as are to done. Errors about things to be done.

to be done; whether we consider the whole body of the Church in common, or its members in particular, and those either publique as in the policy is the Magistrate, and in the Church are the Pastors; or else private as are every one of the faithfull, which professe the Christian verity in the Church of God.

1. Concerning the whole body of the Church.

What concerns the whole body of the Church in common, the *Anabapt.* erre while they imagine that those which are not perfect, are to be kept out of the Church, supposing that the Church consists of none but those that are perfect, & according to these ought to be judged of. *Cl. Claes. Conf. Menn. Summ.* 2. While they will indeed have the Sacraments administred by the Pastors, and received by Christians: but withall, will have them taught, that they are but onely naked signes of the passion of Christ and badges of Christians; but not seales of our communion with Christ. *Conf. Leenward. Menno Simonz booke of the fundam. Theod. Phil.* 3. While they deny that the Infants of the faithfull, ought to be admitted, or accounted for members of the Church. *Confer. of Franck and Embd.* 4. While they will not have Ministers administer Baptisme to Infants; nor Infants brought unto them for that end; yea teach, that it is an abuse of Baptisme, and an abomination before God. *Colleq. Francothal. Embd. and Leov. Menno Simonz de fundam. Theod. Phil in Enchirid.* 5. While they teach that Baptisme conferd upon Infants, is by the Pastors, to be repeated againe: and by such Baptized to be admitted, yea, earnestly desired: and those likewise ought to be Baptized againe, which were Baptized in other Christian Churches; so that they will have even those of their own party rebaptized, if they go over from one Sect to another. *Colleq. Embd. Menno Sim. in his Summary. Theod. Phil. in Enchir.* 6. While they teach, that the Lords Supper was instituted for none but pure and perfect ones; nor to be administred to any others then such, nor to be sought for, but by such. *John Pet. Vand. Meul. Christ. Institt.* 7. While they condemne publique prayers pronounced with a loud voice, and thinke that all the Psalmes are not fit to be sung in publike assemblies. *Franc. Knuyt. Pref. Cl. Claes. Ep. demonstr.* 8. While they will have Ecclesiasticall discipline exercised against offenders, by all the members of the Church promiscuously, and that without either convenient admonition afore going, or consideration of their repentance following. *Coll. Embd. Leov. and Conf. Menn.* 9. While they

they teach, that when the sentence of excommunication is pronounced against any, all rights and dutyes both naturall and civill, are to be broken off towards them, and that such as are cast out, ought by no meanes either actively or passively to be communicated withall; so that for this cause a divorce ought to be made, between Parents & Children, Husband & wife, Brothers & sisters, Masters & servants, *Col. Emb. Conf. Men. Jac. Out. Apol.* 10. While they teach, that those which are unequally yoked with unbelievers ought, (notwithstanding their repentance) by perpetuall excommunication to be shut out of the Church, untill the unbelieving party be either converted or dead. *Coll. Embd.* 11. While they imagine that Oaths, ought neither to be taken nor required of any under the New Testament. *Coll. Franck. Leen. and Embd. confes. Menn.*

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As concerning the members of the Church in particular, the *Anabaptists* erre, both concerning those which are publique, whether Civill or Ecclesiasticall, and those which are private. 1. Touching the publique Civill persons. 1. While they teach, that no man under the New Testament, can with a safe conscience exercise the office of a Magistrate: and that those things cannot stand together to beare the office of a Magistrate, and be a member of the true Church. *Coll. Franckend. Embd. confes. Menn. Cl. Claes.* 2. While they deny that the office of the Magistrate extends to both tables of the Law. *Coll. Embd. conf. Menn.* 3. While they deny that it is lawfull for a Magistrate under the new Testament to proclaime or make warre. *Cl. Claes. conf. Dordr. confes.* 4. While they deny it to be lawfull for the Magistrate to punish any man with death. For say they, as under the Old Testament civill punishments were inflicted, without the discipline of the Church, so in the New Testament, Ecclesiasticall discipline ought to have place, not civill punishments; for that one kinde of government onely, ought to be practised in each. *Joh. Pet. Vand. Meul. in declar.* Much lesse is it lawfull to inflict capitall punishments, either upon a guilty person repenting, when he ought to be received into favour, or upon one unrepentant, least it tend to the losse of his soule. *Menn Sim. and Coll. Wis. cum Mier.*

2 Errors concerning the particular members of the Church.

Concerning publique Ecclesiasticall persons, the *Anabaptists* erre, 1. While they teach, that Ministers of the word, are not to be brought out of Schooles and Universities, or brought up in the study of the Arts and Sciences. *Coll. Embd. confes. Menn.* 2. While they

3. Errors concerning the officers of the Church.

they will have the election and calling of Ministers of the word, to be in the power of all and singular the Members of the Church without exception. *Coll. Embd.* 3. While they take away the equality as well of the office as authority of Pastors: and will have Bishops so distinguished from Pastors and Teachers, that those have the care of divers Churches, yea, of an whole Province assigned unto them; these only of one Congregation; these have only power of teaching; those both to teach and administer the Sacraments. *Coll. Embd. Menn. Sim. contra. Mier.* 4. While they deny that the Ministers of the word ought to receive a yearly and set stipend; but onely a contribution for necessary uses as occasion shall require. *Claes. Caes. confes. Coll. Embd.* 5. While they make the vertue of Gods word, and the Sacraments, to depend upon the worthinesse of the Ministers. *Colloq. Emb.*

. Errors concerning the rivate members of the Church.

Concerning the private members of the Church in specall, the *Anabaptists* erre. 1. While they teach, that it is unlawfull under the New Testament to go to law with others, and to contend before the Magistrate. *Coll. Embd. Cl. Claes.* 2. That it is unlawfull to beare Armes under the same, either defensive as in watching, or offensive in warre, and either to hire out, or lend our assistance unto him. *Colloq. Leon. and Embd.*

All these opinions which we have reckoned up, are maintained by the *Anabaptists*, some by all of them, some by many, some by certaine of them: and all which we do not onely thinke to discent from the holy Scripture, but to offend most grievously against the Majesty of God, and his revealed will concerning our faith and conversation; yea, amongst which many are pernitious, and doe altogether exclude from any hope of salvation, all those that imbrace them, and continue in the same unto the end. Wherefore although the *Anabaptists* may seem seriously to observe those things which pertaine to the second table of the law; or the offices of civill and outward charity and justice, which we owe unto our neighbour; yea, and that beyond many, which professe the purer Religion: yet seeing they transgresse so hainously, especially against the first table of the law; wee hold that they do not onely erre beside, or about the foundation; but errors which overthrow even the very foundation of salvation it selfe; and are heartily sorry that many which seeme to be good men, and carefull to lead an honest and civill life,

should

should be so deceived by a certaine outward vizard of holines, charity and modesty, that they will walke in the way which leadeth unto destruction, and renew many Heresies condemned in the Ancient Church: which that we may not seem wrongfully to accuse them of; we shall briefly demonstrate both.

That such as professe the doctrines abovementioned, do overthrow the foundation of Salvation, is manifest by this. 1. Because they with-draw men, that would be saved from the knowledge of themselves. 2. Because they with-draw them from the knowledge of the Mediator through whom they should be saved. 3. Because they with draw them from the knowledge of God, who should save them, and to whom they should be brought.

The foregoing errors do overthrow the foundation of salvation.

The first head is evident by this; because they deprive a man of the true knowledge of his first Estate in which he was created; of his second Estate, into which he cast himself headlong through sin; and of his third, unto which he was restored. Of the knowledge of his first estate they deprive a man; while they will not let him acknowledge the benefit which he received from his Creator, either of vertue, that is holines; nor happinesse following the same, that is immortality. The knowledge of his second Estate they with-hold from him, while they either deny or extenuate the corruption inherent in him from the beginning, and take away the guilt adherent unto him; and consequently oppose our partaking of the first sin. Likewise they with-hold from him, the knowledge of his third estate; dividing the benefit of his reparation between God and him; yea ascribing the principall part thereof unto man; and building his salvation upon Gods foreknowledge of his good co-operation began, and continued unto the end: yea putting mans obedience in place of the acceptation of the obedience of his Saviour. VVherefore a man possessed with this Divinity, can neither know how great is the benefit of nature, which he at first received from God: nor how great is the evill both morall, and naturall, which he drew upon himself; neither how great, or of what nature is the benefit of grace which was bestowed upon him from heaven: insomuch as he can neither humble himselfe as he ought, nor exalt the goodnes of God.

1. Because they deprive a man of the true knowledge of himselfe.

The second head appears out of this; because they offend aswell against the person and office of the Mediator, as the benefits obtained by him. Against his person; while they verily overthrow his divine nature; converting the same into a nature subject to passion and

2. They offend against the person and office of the Mediatour.

death; and his humane nature like unto ours, while they deny that it had the same beginning and substance with ours. His office moreover they corrupt, while they deny those attributes to his Propheticall office which are due unto the same, and ascribe those unto it, which do not agree thereunto, as appears by their Errors above related. So do they corrupt Christs priestly office, touching the act of satisfaction, both intensively and extensively considered. Intensively, by that very thing denying the truth of his sufferings, that they contend hee under-went the same in his divine nature. Extensively, by extending the same unto innumerable unprofitably, and to no purpose. Likewise do they corrupt Christs benefits both of Justification and Sanctification, as doth appear by what hath been above-spoken.

3. They turn the true God into an Idol.

The third head is evident by this; becaus they turne the true God into an Idoll. 1. Overthrowing his nature, and in stead of one, make three divine Essences, distant in place one from another. 2. Robbing him of his attributes, by denying partly his infiniteness, partly his unchangeableness. His infiniteness, while they allow him only omnipresence of power, but not of Essence: his unchangeableness, as may appear out of their doctrine of the Incarnation and passion of Christ. 3. Of his operations, restraining and cutting short the providence of God; while they teach, that neither are all things actually governed by him: nor that Gods providence doth any thing about evill; nor that men are so straitned therby, but that they may go contrary thereto, and depart from the same. By these things it is manifest that the *Anabaptists* preach another God and another Christ, and consequently another Gospell; and lay another foundation besides that which is laid.

4. They bring in many heresies long since condemned.

Moreover that they doe reduce many Heresies which were long ago condemned in the ancient Church, and again induce them into the christian church, we shal now go about to demonstrate. 1. With the *Manichæans* they inveigh against the Old Testament, would have it abrogated, and strive that there are things delivered in the Old and New Testament contrary to one another. *Epiph. in Panar. hær.* Lxvj. Where he observeth that the *Manichæans* compared the law and the Prophets to old and withered Trees. How great this Errour is, the same *Epiphanius* learns us very well. *Hæres.* Lxx. Those (saith he) which cast out the Old Testament are not any more of the Catholike Church. 2. With the *Audians*, and *Anthropomorphites*, they will.

will have us stick to the letter of the Scripture only. *Epiph. Hæres.* Lxx. 3. With the *Tritheites*, they multiply the divine Essence. *Niceph. Lib.* 18. *Hist. Eccles. cap.* 49. 4. With the *Samosatenians, Photinians*, and *Arrians*, they oppose the Deity of the Son of God; while they refer the places which speak of the Unity of Essence, of the Persons of the sacred Trinity; to unity of will, not of Essence, like as the aforesayd Hereticks contended, such places were to be understood of the likenes of Essence, not of the Equality. With the *Arrians* also they will have the words ὁμοουσία and ὁμοούσιος. *i. e.* of the same Essence, hissed out, as not being in the Scripture. *Epiph. Hæres.* Lxix. which words were likewise had in suspition, by the *Semi-arrians. Hæres.* 73. With the same likewise they contend that the Name of the true God is ascribed to the Father alone: and when as Christ cals God the Father, his God, they conclude that he is not equall with God; which to be done likewise by the *Arrians, Epi.* teacheth *Hæres.* Lxix. See also *August. cont. Maxim. & Felician. the Arrians. Tom.* 6. With the same also they call in question the eternall generation of the Son of God; and consider not (as *Epiph.* notes in the same place) that God the Father begat the Son after an unspeakable, incomprehensible, and most holy manner. 5. With the *Noetians & Sabellians*, they either deny the distinction of the persons, or at least-wise make it doubtfull. *Epiph. Hæres.* Lvij. & Lxij. To whom *Epiphan* opposeth the faith of the Ancient Church. We do not saith he bring in a plurality of the Godhead, but preach its unity; and while we preach one God, we erre not on the other side, but confesse the Trinity; Unity in Trinity, and Trinity in Unity; one Godhead of the Father, Sonne, and Holy Ghost. 6 With the *Pagans*, and *Manicheans*, they limit God to a certaine place, and deny the infinitenes of the divine Essence, including it in the Heaven, or defining it below the same. *Damas. dial. de hæres. Manich.* 7. With the *Sabellians*, and *Patripassians*, and other Hereticks, they make the unchangeable, and unalterable God, mutable and subject to passion. *Philaster. lib. de hæres. & Rufin. in exposit. Symb. Apost. quæ inter opera. Cypr.* So with the *Tropites* they fain that the Word was turned into flesh. *Philastr.* 8. With the *Audians*, and *Anthropomorphites* they oppose the invisibility of God. *Epiph. Aud. Hær.* Lxx. 9. With the *Carpocratians, Appellejans, Valentinians. Apollinarists*, and *Prodianites*, they deny that the flesh of Christ was made of the substance of Mary. *Philastr. & Epiph. hæres.* XLIV. 10. With the *Apollinarists*, and *Di-*

moerites, they defend, that Christ verily forsook his divine glory. *Epi. hæref.* Lxvij. Lxix. *Item*, that the Word was changed into flesh and bones, and haires, and a whole body, and altered from his own nature. *Epiph. hæref.* 77. 11. With the same they teach, that Christ in his divine nature it self suffered his passion. *Zozom. lib.* 6. *cap.* 26. *Niceph. lib.* 12. *cap.* 4. And that, that which was nailed to the Crosse, was the very substance, which was the author of Nature. That those which professe such things ought to be accounted christians, *Athanasius* denies, *Epist. ad Epict. Corinth. Episc. apud Epiph. Hæref.* Lxvij. 12. With the *Anastasians*, and *Nestorians* they oppose the personall union of two natures in Christ. *Socra. lib.* 7. *Hist. Eccles. cap.* 32. *and Evag. lib.* 6. *cap.* 11. 13. With the *Eutichians*, they deny either the distinction of the two natures in Christ, or of their Essentiall properties, and that Christs flesh is of the same substance with ours. *Evagr. lib.* 1. *cap.* 9. *Niceph. lib.* 4. *cap.* 12. 14. With the *Apollinarists*, and certaine other Hereticks, they deny that Christ really took an humane Soul. *Philastr. lib. de hæref. Nicep. lib.* 12. *cap.* 4. 15. With the *Marcionites*, they deny that Christ felt in his Soul the wrath of God. *Tertul. cont. Marcion Ign. Epist. ad Tral.* 16. With the *Marcionites*, and *Manicheans* they contend that the New Testament was first published by Christ, when he was on Earth, and that the commandments of the Two Testaments are divers, yea contrary. *Epiph. hæref.* 66. contrariwise *Epiphanius* teacheth in the same place, that they make one and the same harmony. 17. VVith the *Iews*, *Cerinthians*, and *Chialists*, ancient Hereticks, they feine an Earthly Kingdome of Christ, and a Church without calamities. *Instin. in dial. cum Triph. Ind. Eusеb. lib.* 3. *cap.* 33. *& Hier. in cap.* 7. *Dan.* 18. VVith the *Sarnosatenians*, and *Photinians*, they attribute the raising up of Christ to the power of the Father only. *Epiph. Hæref.* 65. *&* 71. 19. With the *Apellejans*, and *Origenians*, they speak doubtfully of the Resurrection. *Epiph. hæref.* 44. *&* 64. 20. With the *Catharists*, *Novatians*, & *Donatists*, they constitute the Church only of perfect ones, and corrupt the exercise of the discipline of the Church, by too much severity towards those that are falne. *Epiph. hæref.* Lxix. 21. With the *Manicheans*, they convert the Sacraments into bare signs, and lessen the necessity of them. *Epiph. hæref.* Lxvj. 22. VVith the *Donatists*, they make the worthinesse of the Sacraments to depend upon the holines of the Ministers that administer them. *Aug. Tom.* 7. *cont. Cresc. & Gaudent. item*

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cont. Lit. Petil. & in Epist. passim. 23. VVith the same and the *Parmenians, Marcionites, Eunomians, Montanists*, and divers other Hereticks; they repeat Baptisme, administred out of their congregations. *Ibid. & Epiph. hæres.* xlij. *& Epost. Cath. Fid. Tom.* 1. *Zozom. hist. Eccl. lib. 6. cap. 26. & Philast. lib. de hæres.* 24. VVith the *Donatists, Eunomians*, and other Hereticks they condemn childrens baptisme. *Aug. lib. 6. cont. Donat. cap.* 23. 24. 25 *& Concil. Milev. can.* 11. 25. VVith the *Cathatists, & Donatists*, they will not have the Lords Supper administred, unlesse to pure and perfect ones. *Epiph. hæres.* 59. 26. with the *Nicolaites, Basilidians, & Carpocratians*, some of the *Anabaptists* teach both communion of wives, and goods, others this latter onely. *Epiph. hæres.* xxiv. & xxvij. 27. VVith those of whom *Iude* speaks, vers. 8. and other unruly, they speak evill of Governments. 28. with the *Cataphrygians, & Gnosticks*, they boast of prophets, dreames, and visions. *Phil. lib. de hæres.* 29. VVith the *Pelagians, Semipelagians, Socinians, Papists, & Arminians*, they erre most of their other errors, about the threefold estate of man, of integrity, corruption, & restauration, and either extenuate or pervert the benefit of originall righteousnesse, blemish of corruption, grace of restitution, and the benefits following the same, as by comparing the Articles above mentioned, with the doctrine of the other Hereticks, may appeare.

It it evident moreover, that the enemy of mankind hath laboured by *Anabaptisme*; that the order both of Church and state, being overthrown, or at leastwise disturbed and brought into contempt, the good government of christian Churches and common-wealths might fall to the ground. From hence came it, that the authority of Ecclesiasticall order was weakned by the licentiousnesse of *Enthusiasts*, venting their own dreams and inventions: and the choice of those, who should attend the holy things, committed to the rude multitude; the sacred keyes also, which ought to be born by the representative church, exposed to the pleasure of every one, and so a kind of Anarchy & intollerable disorder brought into the House of God. With how many, and how lamentable tumults common-wealths have been shaken, since this kind of doctrin began to be spread and practised, the records both of high & *Lower Germany* do testifie; which could not be extinguished or quieted without a great deal of blood. How much also they derogate from the authority of the Magistrate, and how much they lessen his dignity, appears both out of their Tenets, and the practice of the

the *Muntzerians*, those of *Munster*, and others of that kind. And indeed how is it possible, that the Magistrate, can preserve his honour and renown with the common people, when they shall weigh these Aphorismes in their mind. That he which exerciseth the office of a Magistrate cannot be a member of the Apostolike Church. *Colloq. Franck.* That Christ hath forbidden all his, to have any civill goverment. That in the New Testament there is no place for the office of a civill Magistrate. *Cl. Claes. confes.* *Mennon.* That tis doubtfull, whether a Magistrate can be saved. *Colloq. Embd.* That christians are not obliged to give their oath to the Magistrate. *Coll. Embd.* As neither to beare Arms, or keep watch, when we are invaded by the Enemy. *ibid.* which how perillous and destructive it is to common-wealths, needs not to be shewed. For neither can any thing be more powerfull to expose both publike and private estate, to the Tyrany of an Enemy, and to turn all things upside down, then when this bewitching, coloured over with a fair shew of Religion and piety, hath possessed the minds of men; and tis held not only indifferent, but even unlawfull to resist an Enemy that invades our countrey. VVhich opinion, least it should seem now to be abolished, and grown out of date, was confirmed by a late and notable example, of the *Anabaptists*, which heretofore had their habitation in the country of *Zurich*. For when a few yeers since, the *German*, & *Rhetian* war waxing hot, no small danger seemed to threaten reformed *Helvetia*, and especially the Territory of the common-wealth of *Zurich*; it seemed good to the honourable Magistrate, to ordain the usuall musters, and viewing of Arms. The *Anabaptists* being called to these exercises, they began, not only to refuse obedience to the command; but also to inculcate into others, that war was sent from God being offended as a punishment. That a Kingdome was not defended by Arms, but amendment of our manners; That it was not lawfull for a christian to bear Arms, nor to be armed to defend his country. With which divinity, & other the like precepts, some being infected; they thought that they must rather forsake, country, wives, children, fortunes, and all things whatsoever; then by most just Arms, to drive the Enemy out of their country. The religious Magistrate of *Zurich* used all means to informe and instruct these men, and to recall them to their duty; searching out, and confuting at large all things wherewith they professed they were troubled; so as he left them no cause of any more scruple. Men chosen out of both orders,

orders, civill and Ecclesiasticall, eminent for prudence and experience conferre with them; and take very good heed, that nothing fall from them which might carry any shew of cavillation, or more violent proceeding. But so far were they from departing from their forc-said assertions, that being demanded whether he that beareth the office of a Magistrate, and in the same believeth and liveth as a christian ought, could be saved? they would not assent. There are proposed to them most easie conditions. That they should be freed from the usuall form of an oath,& the Magistrate would be content with their simple promise in giving their faith;that they should be released from the use of Arms; if they would but assist their country, with prayers, good wishes, and such other godly waies and means. They should indeed be oblieged to come to the Sermons, yet with this condition, that they should freely testifie their dissent from any thing delivered,either to the Pastors, or other officers of the Church: and for any thing else, they might promise themselves all favour, courtesie, and protection, from the Magistrate. When neither this gentleneſſe of the Senate of *Zurich*, was able to overcome or asswage the minds of these obstinate men; they are desired, of their owne accord, to depart some other where, that neither by their doctrine nor example, the safety of their Country might be indangered; and leave was given them to take all such things with them, as should be necessary for their sustentation. But if they would not have some of their wives and children (free from their errours) to go out of the country, they should leave for them an equall portion of their Estate to the administration of some Citizens, which either they themselves should chuse, or whom the Magistrate should judge faithfull; least the departure of some, might be to the damage of others of theirs, or to the burthen of the Common-wealth; That all things should be faithfully administred; yea, restored unto them again, if so be, they returned to a better mind. When this was likewise in vaine propounded unto these stubborne men; they are condemned to beare part of the publike expences, which they had been the cause of, and some fines are laid upon them, although small and very tollerable. But it is not to be said, how much they began to abuse this mildnes of the Magistrate,to withdraw their obedience,accuse the Magistrate of Tyranny,and heape calumnies and reproaches upon him. At length the patience of the Senate being quite overcome, least this stubbornnes should be turned into an example of

licentiousnesse, and rebellion; it was decreed that the goods of these obstinate men should be forfeited to the Common-wealth. This drew not only murmuring and complaints from them; but even made some of them in the mind to trouble the publike peace, and by night meetings to stirre up tumults; yea to that height of impiety, did their obstinatenesse proceed, that they expressly prayed unto God that he would by plague, famine, and other such like generall calamities, restraine the rage of the Magistrate, whom they so most unjustly accused. Which hardning in their evill, constrained the Magistrate to this, though unwilling, that he clapt some of the rebels, who were most unruly into prison; yet allowing them sufficient liberty. Vpon which occasion, they were divers times dealt with, both by principall men of the Magistracy and likewise by divers other faithfull servants of God, learned and reverend men; that they should cast downe those proud stomackes, and consider seriously of their owne and their Countreys safety; but there could nothing be gotten from them, but presumptuous and crooked answers, and cunning equivocations: yea, by secret practises they came to this, that by the use of false keyes, they brake out of the Prison, and got themselves out of the power of the Magistrate. Being taken againe, and now kept somewhat straighter, (yet still having much liberty) as being put into a spacious and pleasant Monastery, they are set to handy-workes the richer are bidden to provide for themselves, the rest are taken care for, by the liberality of the Senate; yet being weary of this restraint also, they bring their keepers asleep by unlawfull meanes, brake thorow the wall, and about midnight of the next day after Easter, in the yeare 1636. violating even the safety of the walls; they escape all out, saving some few. And though it was hoped, that they would at least wise get them out of the Countrey of *Zurich*: notwithstanding they returne againe, and fall to making stirres and tumults, with as much perversenesse as before. Neither yet was there any greater punishment laid upon them; the Senate thinking rather by their mildnesse to overcome the wickednesse of the men; so that besides closer imprisonment nothing more was done unto them. Nor were the Ministers of the word wanting to do any thing they could, but by instructions, admonitions, intreaties, carefully indeavored, either to make them leave their errors and stubbornnesse, or else to depart out of the Country some other where. They urged nothing but

but liberty, and protest that the faithfull ought not to plead their cause in Bands, and in them to render a reason of their faith. And although they seemed to require a conference, nevertheless all things being offered them, that seemed requisite to a lawfull disputation, they at length deceived the hopes and wishes of all; and againe breaking out of the Prison, in which they were detained, escaped away all, excepting three or foure; which could not follow the rest. Of whom, two bound themselves with a most unheard of Vow, that they would never doe any more worke, nor taste a bit of meat, nor drop of drink. And which is most wonderfull, one of them was so obstinate that he starved himself to death: by whose example the other being terrified, he followed better counsell. Which obstinacy of mind is so much the more execrable, for that these men might every hour have obtained their liberty, if they would but only have promised the Magistrate to have departed out of the Country of *Zurich*. Those of them that got out of that Territory staying a good while upon the borders of their Country, and heaping up reproaches upon the most patient Magistrate, doubted not to accuse him unto forreiners of most unheard of crueltie; when he notwithstanding, although he had found the Ring-leaders of them guilty of most hainous offences, which any other of the Citizens had publiquely suffered for; would at no hand, shew any example of severity towards those kinde of men; least it should be imputed rather to the hatred of the Sect, then to the crimes of the Sectaries. Yet some of these men would rather go over to the Papists, and joyne themselves unto Idolatrous assemblies, then be accounted amongst the Orthodox. All which being written out of the publique Records, and by me faithfully related, I thought fit here to insert, that I might give a character of the *Anabaptists*, and that the patience of the Orthodox Magistrate of *Zurich* towards the seducers and seduced might hence appeare. The whole History of this businesse is contained in an Epistle of a learned and grave divine, to a worthy and reverend Pastor of the French Church at *Amsterdam*.

Out of all that hath been said, it is evident, how needfull it is both for the Church and Common-Wealth to joyne the labour of all the Universities, with that of the Church for the confutation of the *Anabaptists*; and with united hearts and hands, indeavour to hinder this doctrine, which brings so certaine destruction to Church, Common- Aplication of

Common-Wealth, and our own ſouls: both that the conſciences as yet addicted to the truth, may not be drawne unto deceit and error, by their faire ſhews, and counterfeit vizard of innocence, holineſſe and ſimplicity; and that thoſe who have hitherto beene deceived, either by the flattery of the Sectaries, or the whited face of the Sect, may be ſtirred up in the feare of the Lord, to take this matter into ſerious meditation; and conſider with themſelves, how many horrible and pernicious Tenets, and how hurtfull both to publique and private quietneſſe, lye hidden as it were behinde a curtaine, under this ſimple name of *Anabaptiſts*. To whom we wiſh from the Lord with all our hearts, the knowledge, love, and practice of that truth which by the ſpeciall grace of God is preſerved in the Orthodox Churches; and therewithall both preſent and perpetuall happineſſe. Neither doe we go about to ſtir up the Magiſtrate againſt thoſe men; nor would we have any force offered to their conſciences; but thinke thoſe meanes onely ought to be uſed, which may conduce to the information of thoſe that erre, the reproving of their errors, and confirmation of the truth, ſo farre as it may ſtand with Chriſtian prudence and charity.

When you haue read this ouer I pray send it to my vnkle [illegible]

FINIS.

Lit 26, 27